

Words in Season

THE BIBLE FAMILY MAGAZINE



MARANATHA!

And shall I really see Thee, glorious Lord:
Who though unseen, art worshipped, loved, adored?
What joy and rapture fill my longing heart,
To think that I shall see Thee as Thou art:
Shall stand before Thee - perfect, spotless, whole,
Fruit of Thy suffering, travail of Thy soul,
O joy of joys, O ecstasy of bliss,
What thought can measure such a thought as this?

And is it so! we shall be like Thy Son,
Is this the grace which He for us has won?
Father of glory! (thought beyond all thought)
In glory to His own blest likeness brought.
O Jesus, Lord, Who loved us like to Thee?
Fruit of Thy work, with Thee, too, there to see
Thy glory, Lord, while endless ages roll;
Thy saints the prize and travail of Thy soul.

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Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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Matthew J. Brescia, Fred Hill, Andrew McPhee,
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TIME

Put a stamp on the fleeting present
For God, and the things that will last.
Grasp every opportunity,
As the present rolls into the past.
Reckon with time as a tyrant
Devouring the future so fast;
Stamp the indelible present,
As you want the unchangeable past.

G. Albert Ramsay

HE ENTERED INTO GLORY (Luke 24:26)

By Harold S. Paisley

At the entrance to another year, our hearts should be filled with joy and expectation as we consider our Glorious Lord Who has entered into His Glory and is soon returning for His Church.

On the highway to Emmaus, the Risen Christ spake of His Sufferings and Glory. He asked the two downcast disciples a startling question: "Ought not Christ to have suffered these things and to enter into His glory?" Then beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. The prophets had "testified beforehand the sufferings of Christ and the glories after these" (I Peter 1:11, R.V.).

Our Blessed Lord showed Himself alive after His passion by many infallible proofs during the forty day interval between His resurrection and ascension to the Father. He finally ascended on high to be glorified at the right hand of God. They stood and gazed with wonder as He left His own and with His hands uplifted in priestly blessing, passed into the home from which He had come. What a glorious reception He must have had as angels looked with holy awe upon the Man in the Glory. God gave Him the highest place above. "Who has gone into heaven, and is on the right hand of God; angels, authorities and powers being made subject unto Him" (I Peter 3:22).

By faith, we look upward and see a Man with glory crowned. His ascension was His vindication by the Father and also Divine compensation for the sorrows He had endured. God has given Him the highest place above for He is the "One Whom He delighted to honour." The answer to the lowest room given by men is the honoured seat beside His Father in glory (Rev. 3:21).

Peter made this grand point when He said to the Sanhedrin, "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted at His right hand" (Acts 5:31). The lowest place of His humiliation was the "Tree"; the highest point is the "Throne."

On the Throne, He waits the moment when He will return to remove His church and then return to this sad earth to occupy the throne of His glory. Today, He is in Heaven, from henceforth expecting till His enemies be made His footstool (Heb. 10:13).

Faith beholds Him there as our Great High Priest. Each believer can be assured of His personal interest. He sympathizes with each one in every affliction, trial and sorrow. He bears our names upon His heart and carries our burdens. His watchful eye looks down with tenderness upon the weakest and feeblest of the flock. "We have not an high priest which cannot be touched with

the feelings of our infirmities, but One Who was in all points tried as we (sin apart) (Heb. 4:14-16). He graciously takes care of all His tried people. This should be a great cause for thanksgiving, as many are passing through times of distress, as fear of the future often robs us of joy in the present.

Sir Edward Denny's beautiful hymn has touched our hearts many times.

"Past suffering now, the tender heart,
Of Jesus on His Father's throne,
Still in our sorrows bears a part,
And feels them as He felt His own."

For us, therefore, the thought should calm our spirits, that the One Who gave Himself for us upon the Tree of shame is now living for us upon the Father's throne of glory. The contemplation of Him and His Shepherd care should comfort us and bring peace and assurance in this troubled world of the last days.

May we be able to say during 1985, "Even so come Lord Jesus" (Rev. 22:21).

* * * * *

"TEMPTED AND TRIED!"

By Frances Ridley Havergal

"Tempted and tried!" Oh! the terrible tide
May be raging and deep, may be wrathful and wide!
Yet its fury is vain, for the Lord shall restrain;
And for ever and ever Jehovah shall reign.

"Tempted and tried!" There is One at thy side,
And never in vain shall His children confide!
He shall save and defend, for He loves to the end,
Adorable Master and glorious Friend!

"Tempted and tried!" Whate'er may betide,
In His secret pavilion His children shall hide!
'Neath the shadowing wing of Eternity's King
His children shall trust and His servants shall sing.

"Tempted and tried!" Yet the Lord shall abide
Thy faithful Redeemer, thy Keeper and Guide,
Thy Shield and thy Sword, thine exceeding Reward!
Then enough for the servant to be as his Lord!

"Tempted and tried!" The Saviour Who died
Hath called thee to suffer and reign by His side.
The cross thou shalt bear, and the crown thou shalt wear,
And for ever and ever His glory shalt share.

MEMORIAL



Lennon Knox McIlwaine

1898 - 1984

Born again 1919

**“Remember them . . . who have spoken
unto you the word of God”**

“WHOSE FAITH FOLLOW”
(Hebrews 13:7)

A TRIBUTE TO MR. L.K. McILWAINE

By Albert Hull

I welcome the opportunity of writing a few lines in appreciation of our esteemed brother, Mr. L.K. McIlwaine, now at "Home" with the Lord Whom he so devotedly and faithfully served.

Mr. Lennon Knox McIlwaine was born in N. Ireland in 1898, born again in the year 1919, and like his predecessors, John Knox and Mr. John Knox McEwen, he put his all from the first day of conversion into serving the Lord. He always loved to tell how he was awakened by the Spirit of God and brought to the place where in his despair he cried to God, "Lord, if you'll not save me, I'll never be saved." It was at that moment through the first part of John 3:36 that the Son of God was revealed to him as his substitute and Saviour. In his own words, he often would say, that night I lost my religion and found Christ.

From the first, he sought to win souls to Christ and had the unique joy, over a period of eight years, of seeing all brothers and sisters saved, also his father and mother. He received much opposition at first, but the Lord gave him grace and strength to remain faithful to his loved ones in light of eternity.

He left the shores of Ireland in 1930 with his beloved partner, Mrs. McIlwaine, and family of three. They came here in hard times, but the Lord was their stay and supplier in all those early experiences. This dear man was certainly the man for N.S., as Carey was for India and Mr. Williams for Venezuela. They were men who braved opposition, thrived on it and proved God to be unyielding; their eye was upon God. A book could be written regarding his many experiences as he pioneered in this part of the Province of N.S. which had heretofore been untried. The verse that supported him and his family was Psa. 50:12. This he got before he came across the water, "If I were hungry, I would not tell thee: For the world is mine and the fullness thereof;" he said, Lord that is sufficient, and this was experimentally proven during his long years of service for the Master. They had come through the days of depression and many miles removed from assembly life, but God never failed. They had come to the empty barrel many a time, yet he never begged nor borrowed! The great secret - God is enough. The halls erected were built on this principle.

I joined Mr. McIlwaine in 1963, and we formed a lasting and close bond which increased with the years; a great man and a noble warrior of the gospel. His advice to me in our labours together was of a spiritual quality. I recall when first preaching with him, he said, never preach of Hell with harshness; feel it

before you speak it! I still can hear his broken voice when he mentioned Hell and the lake of fire; he also taught me to trust God. Like John the Baptist, he was a plain man, and he spoke plain things, but behind all, there was a tender heart. Many in this Province of N.S. will rise and call him "blessed" for he ventured into areas where few would have ventured, and the Lord blessed his labours, and souls were awakened and saved by his preaching. He had a self-sacrificing spirit and gave a lot of support to the work and workers; it will all be revealed up there what was put into the work by he and his beloved wife. Mr. McIlwaine, with other faithful labourers, had the joy of seeing souls saved and assemblies planted, and such remain until this day following the pattern that he so faithfully taught them. He was a man of deep scriptural convictions; the path of separation from the world and religious systems was to him clear and plain. He had bought the truth in early life and maintained the same until he quietly went home to glory. He was fearless on the platform when ministering the Word, but tender in his heart, and many a time would encourage the young sisters and young brethren privately to walk the plain path and live for God; many were preserved by his ministry.

While labouring with him, it was very evident that he was a "sick man," but never complained of his lot, and I counted it a high honour to be of assistance to him during those times. His last series of meetings were a cheer to him; he came along, opened the meeting, and his spirit would expand as he preached the gospel; souls were precious to him. Hearts were moved as we laid the remains of this faithful and noble man to rest, and as we bade our final "farewell," there was a note of triumph, "till He come," then we shall meet in the land where we shall never more part. May the Lord grant that the mantle of this worthy servant fall upon us, that we will carry faithfully the torch that he passed on. We remember his beloved wife and son, Robert, his wife and family, and the two daughters, Sadie and Margaret with their husbands in prayer, with all the relations.

A faithful man has been called away
 From the trials of life and the battle array,
 From the winning of souls, the delight of his heart,
 To mansions of glory where we'll never more part.

We bid our "farewell" to one whom we loved;
 We miss him, yet know he's in Heaven above.
 We'll meet him in glory with those gone before;
 Till then, let us carry the torch that he bore.

A BRIEF ACCOUNT OF SOME OF L.K. McILWAINE'S LABORS

By James Walmsley

Lennon Knox McIlwaine was born in Ireland in 1898. He was deeply religious, but was troubled about eternal matters. At 21 years of age, he got saved after attending his first Gospel meeting. At first, his parents and all others of the family were opposed, but later got saved.

Immediately on his conversion, he commenced to preach, mostly in the open-air, close to home. On being commended for the work in Nova Scotia, in 1930, brethren Joseph Stewart and William McCracken added their names to his letter of commendation. He laboured mostly in unevangelized areas, preaching in rented halls, but later made a portable building with canvas roof which was used extensively. On one occasion, he erected it inside a large building used for dancing, as it was the only level place on the mountain where he could erect his hall. Later, he used a different type of portable hall that folded and could be moved on wheels. After that, he made a trailer-type hall that was moved in two sections. In order to get local farmers to attend the meetings, he would work with them in the fields. The first permanent hall that he saw erected, at Nineveh, Nova Scotia was built from timber obtained in the woods. The Avonport Gospel Hall, built later in his life, was built from a jail that he bought, and with the help of local brethren, dismantled and reerected on its present site. Because of opposition to the Gospel which was widespread throughout the Annapolis valley, he could get no site on which to build a hall, either at Clementsvale or at Avonport. In both cases, he acquired the sites privately, and at Clementsvale, the barn on his property was converted into the first hall there. This was burned, and the fire spread to the house which was just a few yards away. His home and the Gospel Hall were razed to the ground in one day, but he did not miss a meeting on that account, continuing the special meetings in a garage of a neighbour. A second hall was built which in time became too small for the assembly, and has now given way to the present (third) hall at Clementsvale.

At Baker's Settlement, where Mr. Cecil Kaulback now lives, brother McIlwaine commenced meetings in a "church" building. On one occasion, an attempt was made to blow up the building while the meeting was in progress. As a result, the trustees of the property would not allow the meetings to continue. Later at West Clifford, he saw blessing in a schoolhouse. These and other early labours in the area led to the formation of the Nineveh assembly.

Near Bridgewater, a shot was fired into the schoolhouse during a meeting. The tires of his car were often slashed, and on one occasion, the car was pushed over a bank but stuck with just the front wheels over the edge. As a result, he began to leave the car at a distance, but stones were often thrown at him as he walked back to the car after the meeting. The scripture comes to mind concerning the early disciples, "And they departed . . . rejoicing that they were counted worthy to suffer shame for His name. And daily . . . they ceased not to teach and preach Jesus Christ."

* * * * *

**SOME EXCERPTS FROM THE FUNERAL SERVICE
HELD AT THE NINEVEH, N.S. GOSPEL HALL
TUESDAY, NOVEMBER 13, 1984**

MR. CECIL KAULBACH:

I'm going to read you one verse of Scripture. I've been asked to just give a little word at the beginning of the service, and I'm sure I won't keep you very long. Turn to Revelation 14:13. As I thought of Mr. McIlwaine, I thought this verse was very fitting to him: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Now I look back to 1935 when I first met Mr. McIlwaine for the first time. Now that wasn't first when he came to the South Shore. He came here in approximately 1932. Things weren't as booming then as they are now, but Mr. McIlwaine - I'd been with him quite a lot after I began to know him, and I never heard the dear man complain about anything, whether he had money in his pocket or whether he had none, he was the same Mr. McIlwaine. . . . He preached the Gospel around the various neighborhoods, and the first gathering of Christians was in Mr. Beck's house . . . for a few years, and as Mr. McIlwaine preached the gospel here in this neighborhood, a number got saved, and an assembly was formed. . . .

As I went to the Avonport Conference the other day, I said to some of the Christians, "If you look over this audience, here's a little of the fruit of Mr. McIlwaine down through the years," - 52 years - since he came to Nova Scotia, and his desire was that he should be buried here in Nineveh. Really, this was the first of his labors, and his heart was here, and in the last two or three years, although he had quite an affliction, yet it was a happy release when God took him home. We're happy for the dear man, and he's now at home with the One Whom he loved.

MR. ALBERT HULL:

I've been asked to share in this funeral. I have to freely admit I feel honored to do that, possibly unworthy. We would take the opportunity to express genuine sympathy to those who have lost a father, and a wife who has lost a husband, and to the grandchildren who have lost a grandfather. All that are present here have lost a father.

I would like to read four Scriptures I believe suited to the present circumstances. The first is in II Samuel 3:38-39: "*And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; . . .*" Hebrews 11:4: "*By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*" Proverbs 10:7: "*The memory of the just is blessed: . . .*" A final reference in John 3:36: "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*"

I trust that the Lord will bless this reading and help us to pass on concisively a few things that might be exalting to the name of the Lord Jesus.

Mr. McIlwaine was born in 1898, and he was born again in 1919, so there's a long life of service for the Lord Jesus. And we believe that he has finished his course with joy. I was reminded, when I thought of Mr. McIlwaine, of what I read of the great George Whitefield, who burned himself out for God. He said, "My frail body is decreasing, but my spirit within me is expanding. . . ."

I first got acquainted with him in 1961 in the old country, and from the time I got acquainted with Mr. McIlwaine and his dear wife, there was a lasting bond of friendship that remains to this day. I came out to this country and joined him in the labors of the Gospel in 1963, and the years that we spent together yoked in the Gospel are years that are memorable. . . . We got to know each other, and I shared as a son with a father. And as I'm saying that, I believe he was that to many. There's many going to rise in a coming day, and they're going to call him blessed. His feet trod into areas that no one else would have trodden. The spirit that he had was a spirit kindled in the presence of God, and the flame was ignited as he spent time with his God and moved into places that others would not have ventured. He had a pioneer spirit. From the day that he was born again, that is when God saved him, he ever had a vision for the lost, a compassion in his soul. The only thing that mattered was this: he wanted to see men and women

saved. . . . The love of Christ constrained him. Indeed, I believe, in the language of another, "Within his yearning bosom, love to the Saviour reigned, . . . and all the labors of his long life no other power constrained; deep were his tender feelings, sweet was his pleading tone, as he described the glories of yon Man upon the throne."

I believe, brethren, today we're weak. We've lost not only one who preached and we heard him preach, but his presence is a felt loss among us. And I hope that we who are saved will be challenged in this meeting. I hope we'll hear the voice of God. I hope we'll take up the torch that he so faithfully burned for his God, and I hope we'll be able to carry on as he carried on.

I want to think of him as David said of Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?" Brethren, I believe that in the world's estimation, a prince is a man that is wealthy. A prince is a man that has accumulated houses and estates and land. A prince is a man that's linked possibly with royalty, but I believe that a prince in God's reckoning is a man of God. And I believe Mr. McIlwaine was that man of God. He had a princely character. He carried a dignity about him as he moved in and out among people, and he carried a dignity when he graced the platform and preached the Gospel. "A prince is fallen."

And then, "a great man." I believe Mr. McIlwaine was great in four ways. He was great in his confidence in his God. Should I say in passing - one thing that I loved about that man, and others loved it - he always liked to tell how God saved him. When we were visiting in a home, it wasn't long until he brought around when God reached him in His grace. When he was on the platform, seldom did he pass through a message in the Gospel without introducing how, when and where God saved him. I think I still hear his voice saying, "I got to the place when I cried, 'O God, if you'll not save me, I'll never be saved,' "and it was right in that hour of darkness that John 3:36 was made good to his soul - the first part of it. He didn't even have to read it all: "He that believeth on the Son hath everlasting life . . ." and the Son was revealed to him and he got saved. He loved to tell it. Told it right to the closing days. Sweet it was to his soul; he had conversion's day in his experience, and that's what motivated him onward in the path to serve the Lord full time and devote his time wholly to God. . . .

That dear man knew what it was to trust God in the gloomy seasons and in the dark seasons. In times of need (for he was out here in Depression), he passed through a school that few would understand or know - only the older ones that are with us - and he knew what it was to trust God. . . . And do you remember, those

of us who were present at Avonport, as we gave them a send-off to Bethany Lodge, do you remember him getting up in his weakness and saying, "We've proved God, and He has never failed, and we don't owe anyone anything." Then he said, "If you know anybody that I owe, tell me. . . ."

He was also a man marked by concern. The man had a concern for souls that ever burned in his bosom. He never wanted anything else but to preach the Gospel. That's why he went into Dalhousie, that's why he went into Avonport, here into Nineveh, and through these different villages around, and I've remarked a number of times when visiting alone in areas, people would say, "Is Mr. McIlwaine still around?" He had been there. He had already visited, and many quarters of Nova Scotia were visited by Mr. McIlwaine, and I'll not forget to mention others that labored with him. One here that's present with us is Mr. McCracken, and they labored together faithfully all through the years. His deep concern was this: sinners must hear the Gospel; souls must be saved. It burned in his heart. It weighed on his spirit. Always and ever he was looking for new places, wanting to tell men and women the Gospel, and I was glad . . . that I had the last series of meetings with him. Somebody took him to the meetings in a car; he couldn't visit because of physical ailments, but we got a little schoolhouse up there in the back of Berwick, and the dear man got up, and he opened the meeting every night, and it seemed his spirit was expanding as he was speaking the Gospel. He just loved it. I hope, brethren, kindled in our hearts, that there will be that about us as we leave this service and as we soon will go to the graveside and bid our farewell, that we'll have within us that concern for others.

He preached Christ. Let me tell you something - a secret that I found with Mr. McIlwaine - that helped me and has helped others. When he spoke about hell, he was most tender. I've seen him speak about it with tears. He helped me, and he helped others too. It seemed that he felt the awful realities of another world for sinners, of the darkness of despair, of the night of misery, of what it would be like to be forever lost, and he would quote with tears, "There shall be weeping and gnashing of teeth." He was faithful to the Word, preaching Christ. He was tender when he spoke about the Saviour. And when he sat on the Lord's Day morning, as some of our brethren can attest, he would break down speaking of One that died for him at Calvary. Would that this would be rekindled in our hearts who are saved today. . . . I hope that we might feel the impact of his concern.

Then, he was a man that was marked by care. There's one thing that Mr. McIlwaine longed to see. In the language of John in his epistles, "I have no greater joy than my children walk in

truth." He was a man that wanted to see sinners saved - that was only one part of it - the other was to see them go on for the Lord Jesus. But maybe folks didn't realize it, but I have known it by experience and others have told me, when he went to young Christians not long saved, he would whisper into their ear a little word of encouragement. He liked to see them go on for the Lord Jesus, he wanted to see them live by the Word of God, wanted to see them go through life with Christ before them, honoring the Lord Jesus, and honoring His Word. He had a care for others. So deep was his care that he traveled into this part of the vineyard, and into Clementsvale with his son Robert, and into other areas, and when he saw souls saved, he had such a care that he wanted to see them gathered in the name of the Lord Jesus Christ, and he had the joy, brethren, he has left behind him a rich spiritual legacy. There's many here that are his children. Many! He had a care. I hope that same care will be in our souls, that we'll carry on as he carried, having a care to see not only sinners saved, but saved and going on for the Lord Jesus and honoring Him Who died on Calvary.

Then, finally, Mr. McIlwaine was marked by courage. Some people thought he was a little timid at times, but I want to tell you, he had courage. Not only did he have courage in serving Christ in the Gospel and meeting men and telling them of the Saviour privately and publicly, preaching Christ, telling of the Saviour. . . . But, do you know what I like to think of him as? Courageous in his sufferings. He never complained. I've heard him tell me, later on, looking back, of the sufferings he endured in his physical frame, but you know he never complained. It seemed that he had grace and courage to bear suffering, and I don't know any man that I ever met in my experience that had more sufferings and less complaining. He went through life like that. He never complained. He seemed to be resigned to the Will of God. And I think written over him we can say these words: "Know ye not that there is a prince and a great man fallen this day among us."

And then the language of Hebrews 11 comes to mind: "He being dead, yet speaketh . . ." You know, brethren, it's a wonderful thing that although we're going to leave shortly and say our farewell, and part, there's something I believe will linger, and I believe it will linger in my heart, and I believe it will linger in many hearts, ". . . he being dead yet speaketh . . ." And when we come down to these parts, or when other visitors come down to these parts, there's one name that is mentioned as the beginner and pioneer in the work here - Mr. L.K. McIlwaine. Brethren, "He being dead yet speaketh."

Murray M'Cheyne rightly said before he died, "Live so as to be missed," and this man lived so as to be missed. He left his mark. "He being dead yet speaketh." We can almost hear his voice. We recognize the path where he trod, the faithfulness of his character, the zeal in the Gospel, the visitation he had for souls. "He being dead yet speaketh."

And then we remember that the wise king said, "The memory of the just is blessed." Ah, brethren, it's a wonderful thing to be saved, grand to know that the one that we say farewell to was born again in 1919. It gives a triumph to such a service like this, and we know that he's happy, content, and satisfied in the presence of the Lord, and, like the Psalmist, "I shall be satisfied when I awake, with thy likeness," he's gone in to his eternal reward. "The memory of the just is blessed." I hope, brethren, that we'll live in such a way, those of us that are saved, that we'll have this to be said about us: "The memory of the just is blessed."

And as I close and conclude this little message, I'm just going back again to John 3:36, the verse that he loved. He quoted it often, spoke about it in relating his conversion - a verse that I would leave with everyone in the present gathering: "He that believeth on the Son hath everlasting life . . ." That's the only way to heaven - no other way. . . . Remember, if you're ever going to be in heaven, if you're ever going to walk the golden street and enter the pearl hung gates, you'll need a personal and intimate knowledge of Christ as your personal Saviour. You'll need to recognize your greatest need today, for death is in the land. It claims the old, it claims the young. It has claimed an honored servant of Christ. And it's a happy release. Gone home.

I have pondered, and you have pondered, what must it be to be released from a fragile, frail body, and we all have that, and to enter into the presence of One Who died for us at Calvary. Gazing upon Him, Who loved us and gave Himself for us. And one of the things we would like to say as we conclude: "We sorrow not as others that have no hope." We're soon going to meet, and I'm quoting the words that Mr. McIlwaine quoted, and I've quoted, and others have quoted - those of us who are saved:

We'll all gather home in the morning
On the banks of that bright, jasper sea.
We'll meet the redeemed and the faithful,
What a gathering that will be.

And brethren and sisters, we believe that soon the loved ones - we speak with tenderness - will soon all be home, no more to be parted, forever with the Lord, to see His face, and there to the rivers of His grace drink endless pleasures in. I hope we've

spoken well of the Saviour that he loved and gave an honest assessment of this honored, worthy, esteemed servant, Mr. McIlwaine.

And as I would conclude, I'm going to quote the lines - I felt them today in the presence of God:

Farewell for the present, farewell.
 At most, but a few fleeting years,
 And soon with our God we shall dwell,
 And know neither sorrow nor tears.

AT GRAVESIDE

MR. JAMES WALMSLEY:

We'll have a short reading. Psalm 37:35-37: *I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace.*

The figure of the green bay tree would remind us simply of three things. The green bay tree spreading itself reminds us of strength. It reminds us of something that is rooted and firm, and it reminds us of something that is prospering.

Those are three things that men look for in life - health and strength, security, prosperity. They all pass away, and the man that has them likewise passes and leaves no trace of his having passed this way. When we think of Mr. McIlwaine in this context, he was a man that was known for his frailty - very strong constitutionally, yet a man who suffered and passed through many operations, and while strong as to his constitution, he suffered many physical infirmities.

He wasn't a man that put down roots, and the people in this town and this community have reason perhaps more than anyone to realize that Mr. McIlwaine was a man who was not interested in putting down roots as far as this present life is concerned. Instead of the security that men seek for, he was prepared to take up the life of the itinerant preacher, and in that life, Mr. McIlwaine did not consider his own material prosperity nor that of his family. He was a man who moved from place to place, not simply with a portable hall and preaching and meetings, but he moved his family frequently because Mr. McIlwaine in the true sense did not put down roots as far as this life is concerned.

He was a man who lived simply. He was not known for his material prosperity, and I think those who knew him in the latter years of his life will all concur that Mr. McIlwaine lived in a simple home at the end of his life in the last years at Avonport, and one thing could be said about him that was said of Samuel when

in old age he asked a question: "... Witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." (I Samuel 12:3-4) That could be said this afternoon of Mr. McIlwaine. He wasn't in this life for material prosperity, and he has passed away. But the Psalmist says, "Mark the perfect man."

Words have been spoken today to remind us of the simplicity of life of the man we have come to bury. Weak in body, transient as to this world - a pilgrim passing through, honorable in all his proceedings yet not enriched. But the Word says, "Mark the perfect man, and behold the upright: for the end of that man is peace." One thing that marked Mr. McIlwaine in his illness was the peaceful way in which he suffered and the peaceful way in which he departed to be with Christ. I think it was just last Wednesday when Mr. Albert Ramsay and Mr. Bert Joyce called to see him at Bethany Lodge Home at Unionville, and they sang a verse of a hymn, and he sang the verse with them, just about two days before passing into the Lord's presence. But one thing marked his end, and it was peace. We thank God for a tranquil passing at the end of a turbulent, restless life - a tranquil, peaceful passing to be with the Lord. And we are thankful, too, that the end in the truest sense is peace, because he has entered into an eternal rest, having accepted Christ as his Saviour, and having been rooted not in material things but rooted in the work of Christ, the death of the Saviour, the precious blood that was shed upon the Cross, and we are here to mark this end. As the Psalmist has encouraged us: "Mark the perfect man, and behold the upright: for the end of that man is peace."

* * * * *

I would add a brief word of appreciation as we recall many noble and outstanding characteristics of our esteemed brother, L.K. McIlwaine.

He was engaged in gospel meetings in the East Boston Gospel Hall in the winter of 1958-1959. In that he had no fellow laborer at this time, it was suggested that a certain young brother be asked to join him in this effort. As the proposal was made, it was mentioned that this brother had ability. His reply was - "He may have ability, but does he have a heart for the gospel." This was the true key to his many labors and the blessing that God saw fit to give him - his was *heart work*. All of us, in whatever sphere of work we might seek to do for God, must be motivated from the heart.

Fred Hill

“OF WHOM THE WORLD WAS NOT WORTHY”
(Hebrews 11:38)

By Matthew J. Brescia

As we think of the passing of men of God like brother L.K. McIlwaine and so many others of his stamp in recent years, we are reminded solemnly that we are fast losing a generation of distinct workmen, that we may say in a spiritual sense are an “endangered species.” That is, they are almost all taken from us with few being raised to fill their place and carry on God’s honourable work in humility and unswerving faithfulness to His truth, with a complete dependence upon God alone and a simple implicit trust in Him to meet all their needs.

Not to say there are none left or never will be others raised, for “God is able,” but we should be exercised as to the fact that the numbers have been drastically reduced.

These were the men who had the work of the Gospel of Christ and its accompanying hardships indelibly stamped upon their hearts and minds, and were willing to lay all upon the altar for the furtherance of its emancipating message to men who “sit in darkness and the shadow of death.”

It is wonderful to think that the life that our dear brother McIlwaine gave up down here, he has found up there with the Lord he loved and served so diligently. It will be a grand day when God will give His faithful ones an eternal and manifest recognition that the world so coldly and cruelly denied them down here.

Like the Master they served, the suffering will be exchanged for glory, the humility for exaltation, the obscurity for manifestation, the self-denial for His approval, and the cross for the crown.

Over the years, our brother heartily supported *Words in Season*, and he and his wife never failed to write a kind note of encouragement to us which we appreciated, and so we also add, as it were, our parting salute to brother McIlwaine. Also, we should not forget (as our God will not forget) his good wife, who both shared and cared in all that labor that is now over.

As for we who are left, let us, as we have been so well reminded by others in this memorial, seek to carry on and stand for God in an evil day. His Word and presence is still our sure resource and His promise is as good today as it was to Joshua long ago, “As I was with Moses so I will be with thee. I will not fail thee nor forsake thee. Be strong and of good courage.” (Joshua 1:5, 6)

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Which baptism is referred to in Romans 6:3-5?

Answer: In apostolic days, there were no believers who were not baptized. They faithfully followed the command of the Lord Jesus and obeyed His Word in baptizing the believers. The spiritual order was as at Corinth: "many of the Corinthians hearing believed, and were baptized" (Acts 18:8). The A.V. is not clear, "Know ye not that so many of us as were baptized" would suggest that there may have been some who were unbaptized. The R.V. states, "All we, who were baptized" meaning all without exception (verse 3). The act of baptism by immersion in and emergence from water was a confession of identification with Christ, setting forth the death, burial and the resurrection of the believer with His Lord. God has reckoned this true of all believers at the time of justification (Col. 3:3). But following faith is the act of baptism. "He that believeth and is baptized shall be saved" (Mark 16:16). Paul states plainly, "We were buried therefore with Him into death." This should be evidenced in the walk thereafter of the disciple. Baptism is a sacred and solemn occasion, taking place once for all, but should produce separation in walk all the days of our life (verses 4-6).

The answer to the question is that the baptism in the context of this passage is believer's baptism by immersion.

Question: Is it according to the Scriptures to refer to the Lord Jesus as the God-man?

Answer: It is always advisable to adhere strictly to the words of Scripture when speaking of the Person of our Blessed Lord. By calling the Lord the "God-man" the idea of some supernatural man is conjectured in the mind. It also makes the word "God" an adjective, something unknown to Theology (the study of God). The Scriptures of truth present the Lord in incarnation as possessing two perfect natures in His One Glorious Person. These two natures must never be separated or divided. The usage of statements saying that "as Man" He did certain things, and "as God" other things, should be avoided. Human logic cannot be applied in the things concerning this great mystery. The great truth is known as Hypostatic Union, that is, the union of two perfect natures in One Person. Deity and Humanity in equal relationship is found alone in One Person, the Son of God, our Lord and Saviour Jesus Christ. This wondrous foundation of our Faith often appears in the same context (Isa. 9:6, Mark 4:38-39, John 11:35, 43).

Question: It has been stated in preaching the gospel that when Christ suffered on the Cross as the Sin Bearer that He endured Hell for sinners. Is this consistent with the Scripture?

Answer: The answer to this is an emphatic No. The idea is most irreverent. It is unthinkable to a pious heart and unscriptural as well. We would again strongly advise strict adherence to the words of Scripture when speaking concerning the mystery of the sufferings of Christ.

* * * * *

REPORTS - UNITED STATES

Byfield, MA - Brother John Gray spent three nights with the assembly prior to the East Boston conference. Following the conference, brother G.P. Taylor gave an appreciated call, then went on to encourage the saints in Hardwick, VT.

East Boston, MA - The recent conference was their largest. Ministry was of a practical and instructive character, which was helpful to the many young Christians present. Brother Ernest Moore remained in the area for a few nights, calling on different assemblies. Earlier, brother Harold Paisley spent a week with the saints, taking up "Joseph and His Times." Meetings were well-attended and deemed helpful to the believers.

Hartford, CT - Charter Oak Gospel Hall - A nice spirit characterized the recent conference. The Bible Readings were much appreciated, with the letters to churches of Sardis and Philadelphia under consideration. Brother Harold Paisley remained for a few nights of ministry meetings.

Manchester, CT - One obeyed the Lord in baptism on November 18, with brother Harold Paisley giving a timely word.

Terryville, CT - Brethren David Oliver and Eugene Higgins are in their fifth week of gospel meetings, with good interest.

Barrington, NJ - Brother James Smith was with the assembly for a few nights of ministry meetings.

Bryn Mawr, PA - The conference held over the Thanksgiving weekend was considered helpful, with needed ministry given on the truth of the assembly and other subjects by a number of the Lord's servants. The Bible Reading on Saturday morning was profitable, when the Peace Offering was taken up.

McKeesport, PA - Brother Norman Crawford was with the assembly for a Lord's Day. He was starting two weeks of ministry meetings in his home assembly at Jackson, MI on December 10.

Matoaca, VA - Brother James Smith was exercised to spend a few days with the assembly here and then go to visit the assembly at Hickory, NC before the year's end.

Saginaw, MI - Brother Donald Nicholson had two weeks of children's meetings which were well-attended by the children and their parents from the neighborhood of the Gospel Hall. The children's meetings are continuing on Monday nights with good interest.

Soldiers Grove, WI - Gospel meetings conducted by brother Paul Elliott with the help of brother Arthur Ward of the Mt. Sterling Assembly ended with encouraging interest.

Ontario, WI - Brethren Paul Elliott and Joel Portman started gospel meetings in Ontario, WI on November 25.

Dundee, IA - Brother Bruce Collins with the help of brother Kenneth Gentz of the Manchester Assembly are still carrying on with two nights each week in the gospel, with some interest.

Dunkerton, IA - Brother Talmage Southard of the Stout Assembly had two weeks of profitable ministry on the Egypt to Canaan chart, with a good interest amongst the saints.

Garnavillo, IA - The Thanksgiving Day conference was a time of cheer for the assembly, with brethren who labor in the area and brother Robert Boyle sharing in the ministry. Brother Boyle remained with them for a few nights.

Stanwood, IA - Brother Allan Christopherson along with brother Irvin Tonjes of the Marion Assembly have been conducting gospel meetings in this town on Lord's Day evenings. There is no assembly here.

Stout, IA - The all-day meeting held on Thanksgiving Day was well-attended, with some of the Lord's servants who labor in those parts and local brethren giving help in the ministry.

Phoenix, AZ - The four-day conference held over the Thanksgiving Day weekend was a time of cheer, with good ministry given.

REPORTS - CANADA

Hubbard's Point, N.S. - Brethren Albert Hull and Gerard Roy had four weeks of Gospel meetings, with one R.C. man professing. Many attended, and the Christians were encouraged. They purpose trying a few meetings in Cape St. Mary, in a Christian home, where many strangers are expected.

Wilmot, N.S. - Brother James McClelland, helped by local brethren from the Nineveh Assembly, has been preaching nightly in the Community Hall.

Sydney Mines, N.S. - The brethren have concluded their open-air meetings in Sydney Mines and North Sydney for the year. These were held on the Lord's Day afternoons. One young man professed faith in Christ as a result and has obeyed the Lord in baptism, which was a cheer to the believers.

Fredericton, N.B. - The assembly had an all-day meeting on December 9, with brethren James Walmsley, Albert Hull, James Jarvis and Murray McCandless giving help.

Green River, N.B. - Around 60 attended a Saturday afternoon meeting, which was convened for the benefit of the French-speaking believers.

Riverview, N.B. - Brother Albert Grainger, Sr. had five weeks of gospel meetings in a rented building, with some professing to be saved. Some from the Moncton Assembly are continuing with children's meetings on Friday night and a Sunday School and gospel meeting on Lord's Day, with good interest.

Sussex, N.B. - Brethren Murray McCandless and James Jarvis had five weeks of gospel meetings, with a nice number professing faith in Christ. Meetings are expected to end on December 9. They plan to have an all-day meeting on January 20.

Tracadie, N.B. - Four obeyed the Lord in baptism, which is fruit of gospel activity in the Pigeon Hill district.

Bolton, Ont. - Brother Timothy Walker had two weeks of children's meetings, starting November 19.

Guelph, Ont. - Brethren Larry Steers and David Gray had four weeks of gospel meetings, with some blessing in salvation.

Sarnia, Ont. - Brethren Robert Orr and William Metcalf plan to start gospel meetings on January 27.

Toronto, Ont. - Bracondale Gospel Hall - Brother Harold Paisley began gospel meetings on December 2, and we understand there is a nice number attending. He and his wife plan to leave for New Zealand and Australia on December 19, with a brief visit to the San Diego, CA Assembly enroute. While abroad, he will be engaged in ministry and gospel meetings.

Toronto, Ont. - Mimico Gospel Hall - One professed in gospel meetings held by brethren Albert Ramsay and J.A. (Bert) Joyce. These meetings were marked by good attendance.

Vancouver, B.C. - Fairview Gospel Hall - Brethren Eric McCullough and Jack Noble plan to start in gospel meetings on January 13.

REPORTS - FOREIGN

COUNTY ANTRIM -

Bushmills - Brethren Sam Ferguson and Norman Turkington are preaching the gospel in the Gospel Hall - a very difficult area.

COUNTY DOWN -

Balooley, Banbridge - Brethren Eric McCullough and Jack Noble are preaching the gospel in a barn. One has professed to be saved. **Bangor - Ebenezer Gospel Hall** - Brethren John Hawthorne and Albert McShane continue in gospel meetings, with sustained interest. **Portavogie** - Brethren James Brown and Jack Lenox have started gospel meetings in the Gospel Hall, with encouraging attendance.

COUNTY FERMANAGH -

Lisbellaw - Brethren James Kells and Emanuel Stewart are seeing a number of unsaved attending gospel meetings each night.

COUNTY LONDONDERRY -

Limavady - Brethren Sam McBride and John Thompson are holding forth in the Gospel Hall with good numbers in attendance. **Magherafelt** - Brethren David Kane and Uel Ussher (of Venezuela) are preaching the gospel in the Gospel Hall, with encouraging attendance.

COUNTY TYRONE -

Omagh - Brethren James G. Hutchinson and Albert Aiken are getting a full hall as they preach the gospel in the Gospel Hall. **Strabane** - Brother Henry (Harry) Wilson (of Brazil) is preaching the Word here nightly, with fairly good interest.

AUSTRALIA -

The correspondent for the Waukivory Assembly writes: William J. Nesbitt arrived on the 7th of September. He has given much help, with bible readings and ministry, at a number of conferences. His visits to some small assemblies have encouraged the saints in many ways. He is presently with us for a gospel series, in the community hall, in a farming area at Waukivory, N.S.W. There is some response from unsaved in the first week, from visitation of surrounding farmsteads, with many coming along to hear God's way of salvation. We look to the Lord for blessing.

CONFERENCES

Long Beach, CA - January 12 and 13.

Seattle, WA - West Woodland Gospel Hall - January 26 and 27.

Tampa, FL - Marjory Avenue Gospel Hall - February 9 and 10.

Monrovia, CA - The assembly is convening their fifth annual conference on February 16 and 17 with Prayer Meeting at 7:30 on Friday in the Gospel Hall, 211 South Magnolia. All other meetings to be held in the Masonic Temple, 204 West Foothill Boulevard. Breaking of Bread at 10:00. Corr. Ivan Hoath, Sr., 341 North Mayflower Avenue, Monrovia, CA 91016. (818) 359-3095. Masonic Temple (818) 358-9038. NOTE: The telephone area code has changed from 213 to 818.

Long Branch, NJ - A one-day conference, their fifth, will be held on March 10 at the Gospel Hall, 653 Art Street (off Grand Avenue). Breaking of Bread at 10:00. Corr. Paul Grace, 50 North 5th Avenue, Long Branch, NJ 07740. (201) 229-0377. Gospel Hall (201) 229-5805.

HOMECALLS

Akron, OH - Our dear sister, **Miss Ouida Gardner**, age 87, passed into the presence of her Lord on October 25. She had suffered a stroke on October 14. She was saved in 1927 and was diligent in her attendance at the meetings of the assembly and took a real interest in all of the activities pertaining thereto. Please pray for her unsaved brother and his family.

West Clifford, N.S. - Our dear sister, **Mrs. Sarah Beck**, age 97, was called Home into the Lord's presence on October 29. She was saved in 1932 in meetings conducted by the late L.K. McIlwaine - one of the firstfruits of the Gospel in these parts. The first Assembly that was formed in that district met in her home, and she with her husband Edward were steadfast and devoted to the Lord. During the last four months, our sister was unable to attend meetings, but kept happy and bright until her release from this body. She was buried beside her husband, awaiting the shout from on high. "Lovely and pleasant they were in their lives, and in death they were not divided." A large number were gathered at the funeral service, giving evidence of the great respect in which she was held by all who knew her.

North Ireland - Mrs. Mary J. McCullough, after long years of weakness, on November 2 went to be with Christ, age 69. Saved 56 years ago at meetings conducted by late brethren W. McCracken and T. McKelvey in Markethill area. Shortly afterwards, received into fellowship at Lisnagat for many years. In later years, resided with her daughter in Keady, and when health permitted, met with the saints there. A quiet godly woman who loved the Lord, his people, and had a good interest in the spread of the gospel. Had the joy of seeing her three daughters and son all saved, and also a number of her grandchildren. The very large funeral was a token of the respect she held in her home area.

Bolton, Ont. - Our beloved sister, Mrs. Eveline Ewart, passed into His presence on November 3. She was born in Schomberg, Ont. on March 24, 1910 and born again on March 6, 1925. As a young Christian, she was received into the fellowship of the Bolton Assembly and continued there until her home call. She was married in 1934 to Harold Ewart, and as a married couple in assembly fellowship, they raised four daughters who are all saved and have good testimonies as believers. One daughter, Vivian, is serving the Lord in Zambia. As a real mother in Israel, our sister will be missed by the Christians and her family. The large funeral service was a proof of the esteem in which she was held in the community.

Glen Ewen, Sask. - Our esteemed sister, Mrs. Florence Mcfarlane, was welcomed into the presence of her God on November 3 from the Sunset Haven in Carnduff after a time of patient suffering. She was born in Norma, ND in 1912 and born again in Oxbow, Sask. during a gospel series conducted by the late brother Neil Frazer in 1925. From 1926, she was part of the assembly fellowship in Oxbow and later in Glen Ewen until the time of her home call. During her life, she was an example of the truth contained in II Corinthians 12:9 - a model of grace to saved and unsaved alike. Some could bear testimony that in their close association with her, they never heard her raise her voice except in song. The funeral was held from the Senior Citizens Home.

Bryn Mawr, PA - Our beloved sister in the Lord, Mrs. Evelyn D. Oliver, age 81, went Home to be with Christ on November 15 after a brief illness. She was born in Northern Ireland on January 7, 1903 and came to Bryn Mawr as a young girl. She was awakened to her need of a Savior at the large Philadelphia conference held over the New Year season through the words of a large banner hanging in the auditorium, "Lost, Lost, Lost." The late brother, Hugh McEwen, preached the gospel, and she was one of seven who trusted Christ - on January 5, 1920. She was one of the old school who loved the assembly and the truths of God pertaining to it, to which she was faithful to the end, having an influence for good in her family and in the assembly. Most of her Christian life was spent in connection with the Bryn Mawr Assembly, except for the past few months when she was a resident of the Home at Longport, NJ. Her husband, William, predeceased her on July 18, 1968. She is survived by her son, William, of the Bryn Mawr Assembly and daughter, Dorothea (Mrs. Daniel Netti), of the Methuen, MA Assembly. She will be missed by many of the saints who were the recipients of her hospitality and kindness. Her seat is empty, but we appreciate the hymn, "How bright that blessed hope, Jesus will come."

Words in Season

THE BIBLE FAMILY MAGAZINE



A SURE CROSSING TO THE OTHER SIDE (Mark 4:38-41)

Why should I fear disaster,
From winds or waves or tide
Since Thou, my Lord and Master
Dost in the ship abide?
Gennesaret's sea may thunder
Its spray the shore may hide:
Though unbelief may wonder
I'll reach the other side.

No storm can wreck the vessel
That bears the Son of God,
Nor ought disturb the shelter
Of one washed in the blood;
It was Himself that bade me
Launch on the stormy tide,
And He will surely bring me
Safe to the other side.

*Unknown writer
Submitted by H.S.P.*

FEBRUARY, 1985

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London, Ont. - John A. Gray, 604-700 Wonderland Road North, London, Ontario N6H 4V3. (519) 473-4208.

Bryn Mawr, PA - David W. Oliver, 105 Landover Road, Bryn Mawr, PA 19010. (215) 525-1555.

NEW ASSEMBLY

McIvers, Nfld. - Lord's Day - Breaking of Bread, 10:30; Gospel, 7:00. Tuesday - Prayer and Bible Study, 7:45. Saturday - Children's Meeting, 6:00. Corr. Frank Loder, Box 17, Site 12, R.R. 2, Corner Brook, Nfld. A2H 6B9. (709) 783-2266.

CHANGE OF TIME

Waterloo, IA - 726 Western Avenue. Lord's Day - Breaking of Bread, 9:30; Sunday School and Ministry, 11:00; Gospel, 7:30. Wednesday - Prayer and Bible Reading, 7:30. Corr. Clifford J. Smith, 3466 Hammond Avenue, Waterloo, IA 50702. (319) 234-6095.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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* * * * *

Our Father . . . give us . . . forgive us. (Matthew 6:9, 11, 12)

What is commonly called the Lord's Prayer is actually the disciples' prayer, for the Lord Jesus said, "After this manner . . . pray ye." In it, there is praise, thanksgiving, intercession, supplication, confession, and worship. We would do well to keep this model prayer in mind as we come to the throne of grace. It is a thoroughly unselfish prayer.

You cannot read the Lord's Prayer, and even once find "I;"
You cannot pray as He taught, and even once say "my;"
Nor can you say the Lord's Prayer and not pray for another -
For when you ask for daily bread, you must include
your brother;

For others are included in each and every plea -

From beginning to the end of it, it does not once say "me."

PAUL THE POPE AND PAUL THE APOSTLE IN THE HOUR OF DEATH

Gospel Article

Both Pauls made very significant statements when they came face to face with the hour of death. We are left with serious questions. Were they both sinners before God, like the rest of us? Did they both need to be "saved," like the rest of us, in order to go to heaven? How did each Paul look at the terror of death?

Pope Paul VI was just beginning his sixteenth year in the papacy when he died, following a lingering illness, on August 6, 1978. Shortly before his death, according to a newspaper report from Rome, he had spoken, "in a trembling voice," to 120,000 people in St. Peter's Square:

"We feel the fragility of human life, the fear of God's judgment at the moment of death is always present and full of mystery."

Our hearts are stirred with compassion for any man, be he pope or peasant, who is about to be projected out into the never-ending vastness of eternity, with nothing but "the fear of God's judgment" to rest upon. How sad, and how frightening it must be to have no more assurance than that. Sadder yet, when it comes from a religious leader who is the spiritual guide for 700 million followers! But the Pope was not alone in his helplessness at the hour of death. Many a priest, and many a Protestant preacher has departed this life with no more certainty or assurance, and nothing to lean upon but a vague hope of surviving God's judgment.

THE OTHER PAUL SPEAKS

How different it was with the other Paul, the Apostle Paul. He said, when facing death, "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). He *knew* his Lord and Saviour, Jesus Christ, and had confidently committed the keeping of his soul into His precious hands!

As for God's judgment, Paul knew that it is real; that it faces every person who is not safe in Christ. But he also knew that, "There is, therefore, now no condemnation (or judgment) to them who are in Christ Jesus" (Romans 8:1). He knew that the Lord Jesus has already borne God's judgment for the believer, on the cross of Calvary.

The Apostle John knew this great assurance also. He quoted the Lord Jesus as saying, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall

not come into judgment, but is passed from death unto life" (John 5:24).

As for such a place as "purgatory" where souls are said to be "purified by suffering," no such thing can be found in the holy Scriptures. Everyone of us must decide here and now about our eternal destiny. We must choose now between God's grace or God's judgment, between Christ or God's wrath.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

And again, "He that believeth on Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God" (John 3:17-18).

How could the Pope have missed all of this, the plain assurances in God's Word that once a person has received the Lord Jesus Christ as Saviour, and has trusted in the precious blood of Christ to pay for his sins, he is no longer under God's judgment? Could it be that he trusted in his church, with all of its rituals and ordinances, rather than in the Person of the Lord Jesus Christ? Or could it be that although he revered the Bible as a sacred object, he never learned to believe and trust what it had to say?

As to sinnerhood before God, popes, priests and preachers - and all the rest of us - are equally guilty sinners. "For all have sinned, and come short of the glory of God" (Romans 3:23). But the good news is that God loved us, even as sinners, and provided a way back to Him through His Son.

"But God commendeth His love toward us in that, while we were yet sinners Christ died for us" (Romans 5:8). What is so "full of mystery" about that? Again, in contrast, Paul could say, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). Thousands of God's blood-bought children have gone off into eternity with this same joyful confidence in Christ. Do you have it? "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

* * * * *

*The eyes of the Lord are upon the righteous,
and His ears are open unto their cry. (Psalm 34:15)*

What Thou shalt today provide

Let me as a child receive;

What tomorrow may betide

Calmly to Thy wisdom leave:

'Tis enough that Thou wilt care;

Why should I the burden bear?

ENLARGEMENT

By George Graham

In connection with our subject, we want to look at three portions of the Word of God: I Chron. 4:10 - the prayer of Jabez; Psalm 4:1 - the prayer of David; and last of all, II Cor. 6:13 - Paul's exhortation to the Corinthians.

I Chron. 4:10: Little is known of the man named Jabez. The only mention of him in the Word of God is given in this remarkable account. He evidently was a descendent of Judah. His name means sorrowful, the name given to him by his mother at his birth. Nevertheless, he had this distinction, we read, "He was more honorable than his brethren." He evidently had a need, was exercised about it, and prayed to the God of Israel, believing He and He only could supply or meet his need. His prayer was brief and concise, "Oh that Thou wouldest bless me indeed, and enlarge my coast or border, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me or make me sorrowful." And God granted him his request. Notice it was to the God of Israel he prayed, not to the God of Jacob. Would it be too much to suggest he was possibly or probably thinking of Gen. 32, when the name of Jacob was changed to Israel? We read, "And God blessed him (Jacob) there." Be that as it may, he called upon the God of Israel, the God of blessing. We have no doubt the literal interpretation has to do with material things. We would like to look at it in a Spiritual way, and give it an application to ourselves. We remember when God called Abram from Ur of the Chaldees; He promised to give to him and his seed the land of Canaan for an everlasting possession. In Deut. 1:8, some five hundred years later, we read, "Behold I have set the land before you; go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac and Jacob to give unto them and their seed after them." It was theirs by promise; it must become theirs by possession. It is the same with ourselves. In Eph. 1:3, we read, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in the heavenlies in Christ." This is our portion in Christ. We too have to enter in and take it by possession. This is our responsibility and privilege. Alas, so many of us live as spiritual paupers. We read, "For it pleased the Father that in Him (Christ) should all the fulness dwell" (Col. 1:19). Again in Col. 2:3, "In Whom (Christ) are all the treasures of wisdom and knowledge hidden." God has given to me a whole Christ to myself. What infinite wealth and blessing! As we ponder these things, don't we feel in our souls like Jabez

did, the great need for spiritual enlargement. May the Lord exercise our hearts. We cannot stand still. More territory is to be taken. Our spiritual assets must be increased; we must know what it is to spend time with our God and His precious Word, which is an inexhaustible mine of spiritual wealth.

Our second scripture is Psalm 4:1: "Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress." According to the Hebrew language, it is rendered, "In pressure Thou are enlarging me," Arno Gaebelin. The thought of enlargement here, I believe, has to do with our affections. It was our assets in I Chron. 4; now it is our affections in Psalm 4.

David is called, "A man after God's own heart" (Acts 13:22). The bitter trials through which he was caused to pass, both before and after he had reached the throne of Israel, had borne fruit in his life and produced enlargement of heart. Think of the opportunities he had to recompense the wrongdoing done to him on the part of Saul the king of Israel. Others would have taken Saul's life, but not David. The natural thing is to recompense evil with evil. David acted in a godly way; he could wait God's time; he left things in God's hand to work out for His own glory and for David's good and blessing. We see this same spirit manifested on other occasions in the life of David, the sweet psalmist of Israel. The discipline of God in his life had its desired effect. It produced holiness in his life and yielded fruit to God (Heb. 12).

I think of another lovely character in the book of God of whom the same could be said. That man was Joseph. He passed through the school of God. The discipline of God in his life, at times cruel and hard to bear, had the same effect. What a lovely character! Listen to his words to his murderous brethren, "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life" (Gen. 45:5). He could see the hand of God, ordering the circumstances in his life for His (God's) own glory and the blessing of all. "No chastening or discipline for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11).

We cannot close this without thinking of the Lord Jesus. When the hatred of the human heart had vented itself upon Him and ultimately put Him to an open shame, hanging Him upon the tree, listen to those words of forgiveness which escape His holy lips, "Father forgive them they know not what they do" (Luke 23:34). Read I Pet. 2:23.

Precious thought my Father knoweth,
In His love I rest;
For whate'er my Father doeth
Must be always best:
Well I know the heart that planneth,
Nought but good for me;
Joy and sorrow interwoven,
Love in all I see.

Our third scripture is found in II Cor. 6:13: "Be ye also enlarged." In verse 12, Paul writes, "Ye are not straitened in us, but ye are straitened in your own affections" (R.V.). They were not only straitened in their affections, but evidently lax in their associations. Where Christ is not our object, we begin to compromise, and the world gets in. We can clearly see in the passage here, enlargement is linked with our associations. Thus the reason for the exhortation, "Be ye not unequally yoked together with unbelievers." The word yoke means linking two things together. The cross of Christ has separated the believer from the world (Gal. 6:14). We are in the world but not of it (John 17). We don't belong to it; we belong to Christ; we are His own purchased possession (I Cor. 6:19-20). To be yoked or linked with the world is not only an act of disobedience, but it constitutes me an enemy of God (Jas. 4:4). Let us not forget that the world was, and is, against Christ. That superscription over His head on the cross tells its own story. The whole world was there represented. Latin is the political world, Hebrew the religious world and Greek the cultural world. The world has no place for the Christ of God, your Lord and mine. The question is asked in Amos 3:3, "Can two walk together except they be agreed?" It may be illustrated from Deut. 22:10, where we read, "Thou shalt not plow with an ox and an ass together." The ox, the clean animal, speaking of the believer; the ass, the unclean animal, speaking of the unbeliever. Such was forbidden by God. The cry of the Spirit of God to us, His own, is, "Be ye not unequally yoked together with unbelievers," verse 14. Five questions are now asked, and five contrasts set before us. Then we have the call of God, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing," verse 17. If Christ is the object of our hearts (enlargement), then we shall gladly and willingly bear and share His reproach. Separation from the world is the true scriptural position of the child of God.

TO CHRISTIAN PARENTS

Selected

Some time ago, I was in a home when a father asked his little child to shut the door. The response was, "I don't want to."

"Then poor Dad will have to shut the door himself."

"I don't care; I just don't feel like it."

And I saw "poor Dad" get up and shut the door. Uncontrolled at six; a delinquent at sixteen?

I must confess to an immediate urge to have that child for about fifteen minutes, but a more sober reflection brought the realization that it was really the father who needed the discipline.

One of the most dangerous signs of the times is the deterioration of home life, causing a growing disrespect of children for parents and others in authority. In II Timothy 3, the Apostle Paul, in describing the last days, accurately tells us where we are now.

The longer I live, and the more I see of the joys and sorrows, the success and failure of this life, the more I'm convinced that the home problem is the greatest one which exists today. The home is the center of everything. Whether humble or pretentious, the home provides greater possibilities for joy or sorrow than all the rest of the world. The downfall of many characters can be traced to some defect in the home life, while the loveliest picture earth furnishes is a family going on together, on their way to heaven. We step from the portals of our home into the social, moral and civil world. What we are in the home will be what we are in the assembly and in all fields of life.

When God Himself would found a nation, He made the home life the deciding factor. In choosing Abraham, it is said of him, "He will command his children and his household after him" (Gen. 18:19). Here we have two fundamental ideas for a successful home - authority and example. Without these, you cannot have a happy home, assembly or nation. God's ideal nation starts with the home, with the father of the home "walking in the way of the Lord to do justice and judgment," his children and household following after him.

Anarchy is not born in the streets of New York, Chicago or London. The question of obedience to law is settled in childhood. The child who does not obey his father and mother is not likely to obey social, civil or divine laws. When God said, "Children obey your parents," He revealed where obedience originates.

A father and mother who had raised six Christian children, without a black sheep among them, were asked how they had done it. With a smile, the father replied, "With prayer and a hickory stick." Two better instruments were never used. This is

not meant to encourage the brutal punishment of children, but when prayerfulness and wholesome authority go hand-in-hand, obedient and godly children follow. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6)

Regarding the matter of authority, we as parents must exercise it in a Christ-like attitude of love. We have seen children driven from home by the stern and harsh application of a father's authority. Our acts of discipline must be tempered with large doses of love and understanding - just as our Father above has dealt with us. "Whom the Lord loveth He chasteneth." (Heb. 12:6-11)

Authority alone is not sufficient, however. As noted above, the godly example is also required. Are we, as fathers, exhibiting our obedience to the authorities to which we should be subject - not only the Word of God, but also the civil authorities He has placed over us?

What kind of legacy are we leaving our children? Our day requires more prayer for grace and wisdom than ever before, for the needed help to bring up our children as trophies of His love. One day soon, we shall give God an account as to our stewardship of the children He has entrusted to our care.

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THE INDEX

When we do not know ourselves, it is far easier to teach others than to govern self. Now the tongue is the most direct index of what is in the heart. We all fail in many things, and if we assume to teach others, our offenses are the more serious, and all the more deserve condemnation. Humility in the heart makes a man slow to speak; he waits rather to be taught, and for others to express their thoughts; he is more ready to learn than to teach. . . .

Many according to the flesh would avoid giving a blow, who cannot restrain a passionate or hard word against a neighbor. But if no man can restrain the tongue, the grace of Christ can do it, for the inner man on one side is under the yoke of the Lord, and is meek and lowly in heart; Christ fills the heart, and thus precisely because the tongue follows the impulses of the heart, the speech will express this meekness and lowliness. For this, it is needful that Christ alone should dwell there, and the flesh be so held in check, that when temptation comes, it may not stir. It is difficult not to fail, but it is very useful to see that the tongue shows what is working within, just as the hands of a clock show the hidden workings of its wheels.

J.N. Darby

VISITING THE SICK

By Harold S. Paisley

Paul wrote, "The God of all comfort: Who comforteth us . . . that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3-4).

Always seek the Blessed Face of the Lord before seeking the face of the Lord's sick people. He knows the heart need of those who are passing through trial and sickness, and He alone can give a suited word for the visit.

The cultivation of a soft and sympathetic tone of voice is vital on such an occasion. Remember the meekness and gentleness of the Lord Jesus in His address to the sick and lonely in the days of His flesh.

The ministry of Christ will bring to the suffering saint abounding consolation. The mention of His Precious Name is as ointment on a fevered brow. The subject of the love and tenderness of the Shepherd and His High Priestly care for His own will induce peace of mind and soul and remove the fears that fill the troubled heart. The glad prospect of the Blessed Hope of the coming of the Saviour is also a theme of neverfailing comfort and relief. Assure the sick one that all his earthly cares will be well looked after by the Risen Lord. This occupation with Christ will bring peace of mind (Phil. 4:4-7).

Do not prolong the visit. Finally, direct the sick servant to the still waters of the never failing promises of God, and after a short prayer of commendation to the Lord's keeping, you yourself will be cheered and rewarded of God.

"I was sick and ye visited Me, for inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me" (Matt. 25:45).

* * * * *

AN UNDERSTANDING OF THE TIMES AN UNDERSTANDING IN THE VISIONS OF GOD

By David Kane, Belfast

In I Chron. 12:32 and II Chron. 26:5, we have two closely linked and important subjects, and unless we can understand the different ways of God in relation to His purposes, we could be acting contrary to the will of God. Likewise, we need an insight into the word of God because it is in His word that God instructs His people.

I Chron. 12:23, "And these are the numbers of the bands that were ready armed to the war and came to David, to Hebron, to turn the kingdom of Saul to him, according to the word of the

Lord." It was God's word and not natural inclination that brought them to David. I Chron. 2:32, "And of the children of Issachar, which were men that had *understanding of the times*, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment." II Chron. 26:5, "And he sought God in the days of Zechariah, who had *understanding in the vision of God*: and as long as he sought the Lord, God made him to prosper." Nothing is known of this Zechariah, but he stands linked to Uziah, as Jehoiada was to Joash in II Chron. 24:2. The priest is seen guiding and instructing the king, and this combination was a wonderful blessing and resulted in the blessing of both the Sovereign and the subjects. The importance of the understanding of the word of God is stressed, as in II Tim. 2:7, "Consider what I say; and the Lord give thee understanding in all things." This understanding comes with a careful reading and study of the word of God, so that in times of difficulty there are those who can say with confidence, "Thus saith the Lord." There are peculiar problems confronting the assemblies today which were unknown by earlier generations, and only those who have "an understanding of the times" and an "understanding of the visions of God" are able to guide the saints and to lead them in right paths.

When we turn to the Apostles, we can see that the questions they asked revealed the fact that they did not really understand the ways of God in the days of His abounding grace, and for this present article, we select four of these questions.

Luke 9:54, ". . . wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" We can see in James and John the unjudged spirit of retaliation. The Samaritans were acting in an insulting way towards the Lord Jesus, and the two Apostles felt that if God had vindicated the prophet Elijah, then surely He would avenge the insult meted out against His Son by these Samaritans. What a need of understanding of the times is before us here. In a former day, Elijah had been guarded and vindicated by God, and one hundred dead soldiers and two dead captains witnessed to the honour of God's servant. The Lord Jesus is here moving towards Jerusalem, and with the cross already casting its shadows, the disciples are learning the lessons of meekness and longsuffering in the face of provocation. The first lesson we need to learn in understanding the times is that this is not the time to vindicate the insult done to the Son of God. The disciples now fall in behind the perfect servant of Jehovah as He journeyed to His death on the shameful tree with unflinching step. May we learn of Him Who is meek and lowly of heart and leave every insult done to us with God, who in a coming day will vindicate every insult that the mocking world has done to His Beloved Son.

Matt. 13:28, "Wilt thou that we go and gather them up." In the parable of the tares, another question is asked which reveals a misunderstanding of the times. Many dear saints are under the misapprehension that it is the business of the people of God to clean up the world. The Lord Jesus clearly explained that the field is the world, and in the world there is clear evidence that the Devil has corrupted God's testimony by craft and counterfeit. It was while men slept that this Satanic attack was made, and the operation was a huge success because at the beginning of the testimony, we read, "Of the rest durst no man join himself to them" (Acts 5:13). Such was the evidence and power of God that a counterfeit could not and dare not be linked with God's people. Yet in II Tim. 2:19, we read, "The Lord knoweth them that are His," and it is clear that in the last days, only the Lord will know who are His, and so it is the solemn responsibility of all who nameth the name of the Lord to depart from iniquity. No one will deny that the world needs "cleaning up," but it is not our business to do it, and now is not the time for a "cleaning up" to be done. Those who remain in the various organizations with the hope of effecting a change are wasting their time, and, similarly, to engage in politics is a futile exercise. "Let both grow together" and leave the cleaning up of the field to God's appointed executioners.

Matt. 17:14, "If thou wilt, let us make three tabernacles" presents us with another problem which must be corrected. It is clear that we dare not allow the greatest men that the world has ever seen to be put alongside the Lord Jesus Christ, for God will not permit it. The mistaken notion that this is the time for reigning on the mountain top and resting in the Millenium must be corrected. This is not the reigning time, but the suffering time, and the statement made in irony in I Cor. 4:8 would need to be emphasized, "Now are ye full, now ye are rich, ye have reigned as kings without us." We can understand the feelings of the Apostle Paul as he labours and suffers in contrast to the pleasure-loving Corinthians, and looks forward to the day when tears and trials will all be behind him. On that mountain top, however, when the three disciples were awakened out of sleep and the whole scene was resplendant with glory, and when the glory of the Son of God was shining out through the lattice of His humanity, His countenance was as the sun, His clothing white as the light, His companions were the Law-giver, Moses, and Elijah, the great reformer. Their conversation was the triumph of the cross, so we can understand the feelings of Peter who wanted to stay on that mountain of splendour, but he needed to be instructed as to the time. It is not the time for reigning, but the time for suffering, and a distracted father and a demon-possessed boy at the bottom

of the mountain reminded us that the Devil is still a busy foe, and the world is in great need of the Saviour's power.

Finally, in Acts 1:6, another question comes before us, "Lord wilt thou at this time restore again the kingdom to Israel." This we can readily understand, coming from the wondering and amazed band of disciples in the presence of the resurrected Lord. What a manifestation of power! What a wondrous reversal of man's cruelty and scorn! The last sight the disciples had of the Lord was a thorn-crowned, nail-pierced, spear-wounded, maltreated man upon a cross of shame. Now all is changed, and before them stands a risen Messiah. Immediately, the little band reach the conclusion that this mighty invincible conqueror of death will lead the nation back to the former glory of the days of Solomon, so they ask the question, "Wilt thou at this time restore the kingdom to Israel." They knew the word of God, and they understood that the glory would return to Israel, as recorded in Ezekiel 43:4, but the time was not yet come. They needed to be given an understanding of the times, and the Lord graciously instructed them as to the Divine program for the present time. Acts 1:7 tells us, "It is not for you to know the times or the seasons which the Father hath put in His own power or authority; but ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." What a revelation now unfolds before us - Before the glory returns to Israel, the witness of the Gospel is going to reach to the uttermost parts of the earth. In the mighty power of the Holy Ghost, the blessings that have been secured for man in the death, burial and resurrection of the Lord will overflow the narrow confines of Palestine and go far beyond the boundary of the nation of Israel. Even though the Apostolic band were slow to grasp the world-wide character of the Gospel blessing, nevertheless the Lord patiently instructed and finally scattered the believers until all the continents of the world had heard the message of the Gospel.

May the Lord raise up men like the children of Issachar, who have understanding of the times, and may we all grasp the four truths in which the Apostles were instructed: 1.) It is not the time to vindicate the Lord nor to vindicate any fancied insult which we are called to bear; 2.) It is not the time to "clean up" the world, and it is not the business of the Lord's people to attempt to do such a thing. When the proper time comes, God will remove all the counterfeits, and every trace of Satanic activity and introduce the Millenium of bliss; 3) It is not the time for reigning on the mountain top, and there is no crown to be won and worn without the cross of suffering; 4.) It is not yet the time for Israel to be restored to her former glory, but the glory will return, and Israel will be the head of the nations.

ALONE

Reprinted W.I.S. '34

It is human to stand with the crowd; it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashions for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me" wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way, His disciples should walk. He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The congregation in the wilderness praised Abraham and persecuted Moses. The Kings praised Moses and persecuted the prophets. Caiaphas praised the prophets and persecuted Jesus. The popes praised the Saviour and persecuted the saints. The multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

*Who will rise up for me against the evildoers?
Or who will stand up for me against the workers of iniquity?
(Psalm 94:16)*

“I PRAYED”

Selected

When King Artaxerxes said to Nehemiah, “For what dost thou make request?” (Neh. 2:4), we see how good it is to “take everything to God in prayer.” We can easily understand that Nehemiah had very little time to deliberate upon an answer. But short as that time was, he found time to lay the matter before God. “So,” he says, “I prayed to the God of heaven.” The *first* thing Nehemiah did was to take counsel at the mouth of the Lord. “In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. 3:6). Many of us in Nehemiah’s circumstances would have excused ourselves from making it a matter of prayer, on account of the shortness of time at our disposal. Yet Nehemiah found time to send up a short petition for guidance. He put his case into God’s hands, and looked to Him for the needful word. Nor was the needful word awanting. Nehemiah was enabled so to answer the king that he found favor in his sight, and a way was opened whereby he soon beheld Jerusalem, the beloved city - the place where the Lord had set His name. We may find many hindrances in the way of following the Lord according to His Word. Our heart may be in “Jerusalem” - some spot where we believe the Lord hath set His name. But perhaps our parents are opposed to the truth. Or, if we are a servant, it may be that a froward master is piling up obstacles to prevent us identifying ourselves with our rejected Lord. What is to be done? Do what Nehemiah did - “So I prayed to the God of heaven.” Go at once and direct to Him Who has *all power*, and He Who gave Nehemiah grace in the eyes of the king can set before you an open door that no man can shut (Rev. 3:8). We have known of cases in which a sister, young in years, had so waited upon God in prayer that when she asked leave to attend the Breaking-of-Bread meeting, she at once received the parental consent, although the “old people” went “another way.” This may serve to illustrate our point. There is such a thing as God giving us favour in the eyes of those who do not see with us in the things of God. This was the case with Joseph in the prison. We read that “the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison” (Gen. 39:21). It was the same with Daniel. “Now God had brought Daniel into favor and tender love with the prince of Eunuchs” (Dan. 1:9). These cases let us see the value of prayer, and how the Lord can come in, if in all things we honour Him and seek His counsel. “They looked unto Him and were lightened; and their faces were not ashamed” (Psa. 34:5).

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: In Revelation 10:1, we read of "Another angel coming down from heaven." Is this the Lord Jesus Himself or an angelic being?

Answer: Many writers have stated that this angel is the Person of the Lord Jesus. Walter Scott states, "the angel is an uncreated being of Divine majesty . . . The Lord Himself." William Kelly identifies the angel as Christ as he is clothed with a cloud which is the symbol of the presence of God. These brethren have been greatly used in their writings on Revelation, but the evidence in this case supports the thought of an angelic being to whom has been given great authority from God. The word another (allos) means "another of the same kind." This has reference to other angels previously mentioned in the earlier parts of the book. It is our opinion that the "mighty angel here" refers us back to "the strong angel" of chapter 5:2. The angel there is clearly not the Lord Jesus. It is true that the angel has wondrous majesty and power, but there is no evidence that he is anything more than a created minister of the Throne (Psalm 103:20 & 21).

Question: We have had a difficulty in determining the different Jameses of the New Testament. Which James wrote the epistle?

Answer: Bible students are agreed that there are at least three in number who have the name James in the New Testament. These are tabulated in order:

1. James the son of Zebedee (Matt. 10:2). He was a fisherman, the brother of John, with whom he is often linked. He was killed by the sword of Herod (Acts 12:2).

2. James, the son of Alpheus (Matt. 10:3). He was also one of the twelve. Nothing more is heard of him after the gathering recorded in Acts 1:13, a fact which is also true of eight others of his apostolic colleagues.

3. James, the Lord's brother (Acts 12:17, Acts 15:13, Acts 21:18, I Cor. 15:6, 7, Gal. 1:19). It seems that he was an unbeliever at the time when the twelve were called (Mark 6:3). It is generally accepted that He was converted through a special appearing to him of the Risen Lord. This James became a recognized leader in the church at Jerusalem. We believe he was the writer of the epistle, where he humbly describes himself as a bond-servant of God and of the Lord Jesus Christ (James 1:1).

Question: What is the explanation of the words concerning the Holy Spirit, "And when He is come He will reprove the world of sin, and of righteousness, and of judgment" (John 16:8)? Does He personally convict every man and woman in the world at some time?

Answer: I do not think that this verse teaches that the Spirit of God deals with every individual person concerning his sinnership.

The Lord Jesus is speaking of the effect of the coming presence of Holy Spirit in the world. He explains this in the verses following.

The presence of the Holy Spirit in the world is subsequent to *the rejection of the Person of the Lord Jesus*. The world rejected Him and crucified the Lord of Glory. At His exaltation, which was God's answer to the world's refusal, He sent the Spirit from Heaven to earth. His presence was thus a condemnation of the sin of the world in refusing to believe on the Son of God. The presence of the Spirit of God in the world ever since is a definite reproof or conviction of "man's sin."

He also reproves of righteousness. We believe this to refer to the spotless righteousness of the Blessed Lord Jesus, Who has been received into Heaven. His righteousness was attested by His resurrection and exaltation, and His sending of the Person of the Holy Spirit to represent Him on earth. The Spirit in the world reproves of the righteousness of Christ.

Satan was unable to gain the victory over Christ either in death or resurrection. The Lord won a great triumph as is evidenced by His resurrection and glorification with the Father. The prince of this world is judged. The Spirit on earth testifies by His presence the judgment of the Devil.

Those who accept the testimony of the Spirit are convinced of the reality of these three great facts.

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Longport, NJ - The annual dinner at the Gospel Hall Home for the Aged, 29th and Atlantic Avenue, will be held on April 20th at 12:30 to be followed by a report of the past year and future projects for the care of the aged Christians. Tel. (609) 822-0241.

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REPORTS - UNITED STATES

Torrington, CT - Brother Robert Surgenor was with the assembly for a couple of weeks in ministry. He also gave help at the monthly Bible

Reading which was held at the Charter Oak Gospel Hall, Hartford on December 16.

Pennsauken, NJ - Conference held on the first weekend of January was well-attended and a time of profit. Brother Phillip Harding remained for a week of ministry. Brother William Bingham called on different assemblies in the area. Brother Charles Strom, the assembly correspondent, fell on the Friday before and broke his arm, which hospitalized him during the time of the conference.

Hatboro, PA - In December, brother Frank Tornaquindici of the Charter Oak Assembly in Hartford, CT with the help of brother Eugene Higgins had a few gospel meetings which were conducted in English and Italian. Attendance was excellent, and an Italian man, the husband of a sister in fellowship, professed on the final night.

McKeesport, PA - Brethren James Smith and David Oliver plan to start in gospel meetings on March 3.

Cumberland, MD - Brother John Slabaugh was with the assembly for a few meetings in late December. While there, five were baptized and four were received into assembly fellowship. He also visited the assemblies at Frostburg and Lonaconing, as well as New Creek, West Virginia.

New Creek, WV - Following the Pennsauken conference, brother Walter Gustafson went on to New Creek for some ministry meetings to be followed by a couple weeks of Bible Readings.

Livonia, MI - Stark Road Gospel Hall - Brother James Walmsley was expected for a week of Bible Readings to start on January 13.

Ontario, WI - Brethren Joel Portman and Paul Elliott finished four weeks of gospel meetings in late December with one young woman professing to be saved. There was a little interest on the part of some of the others.

Hitesville, IA - The all-day meeting held on January 1 was a time of profit with help being given by brother Murray McCandless and brethren who labor in that area. Brother Eugene Higgins was expected for a week of ministry meetings on January 7.

Coal Creek, KA - Brother Sam Eadie of the Omaha, NE Assembly had a few appreciated ministry meetings with the saints here, also giving help to the Christians of the Linwood Boulevard Assembly in Kansas City, MO. Young brethren from the Omaha Assembly have been making good contacts in that city as well as in Elmwood, 35 miles southwest of Omaha as they gave out gospel tracts and distributed calendars.

Phoenix, AZ - Following the conference over the Thanksgiving weekend, brother Sydney Maxwell remained for a week of ministry, taking up the Epistle to the Galatians. The assembly conducts weekly children's meetings with well over a hundred in attendance. These meetings are carried on in both the English and Spanish language.

San Diego, CA - The saints were helped as a result of the ministry given at the conference held over the New Year weekend. Brethren A.M.S. Gooding and Sydney Maxwell remained in the area for meetings to encourage the assemblies. Brother James Paton of Scotland was expected in time for the Long Beach conference and will be giving help in the different assemblies. Brethren Albert Hull and Walter Gustafson are expected for gospel meetings on February 17.

REPORTS - CANADA

Freetown, P.E.I. - Brethren William Bingham and Noel Burden plan to start gospel meetings on February 3.

Yarmouth, N.S. - Brethren Albert Hull, James Walmsley and James McClelland spent the end of the year with meetings among those who have recently been saved and are exercised as to development of assembly testimony as taught in the Scriptures.

Sussex, N.B. - Brother Murray McCandless is spending time in this area to encourage the new converts, some who were recently baptized.

Arnstein, Ont. - Brother Donald Nicholson had well-attended Bible Readings on I Peter. The assembly has a monthly ministry meeting the third Saturday night of each month during the winter months.

Timmons, Ont. - Brethren Murray Pratt and Bruce Rodgers are having a gospel meeting in a rented building each Tuesday night with encouraging interest.

Toronto, Ont. - **Bracondale Gospel Hall** - Brother Harold Paisley had two weeks of gospel meetings in the first part of December with some blessing in salvation.

REPORTS - FOREIGN

NORTHERN IRELAND -

COUNTY ANTRIM -

Ballyclare - Brethren George McKinley and Thomas McNeill purpose starting gospel meetings in the Gospel Hall on January 20. **Ballymena** - Brethren Sam Ferguson and Norman Turkington hope to start in gospel meetings in the Harryville Gospel Hall in mid-January.

COUNTY ARMAGH -

Armagh City - Brethren Henry (Harry) Wilson and Thomas Wright, both on furlough from Brazil, purpose starting gospel meetings in the Gospel Hall.

COUNTY DOWN -

Ballymagarrick - Brethren James G. Hutchinson and Albert Aiken are to start gospel meetings in early January in the Gospel Hall. **Mullafernaghan** - Brethren Albert McShane and John Hawthorne are expected for gospel meetings on January 13 to be held in the Gospel Hall. **Newry - Sheeptown** - Brethren Wilson Jennings and James Martin continue here in the tenth week with good interest and blessing in salvation.

COUNTY LONDONDERRY -

Limavady - Brethren Sam McBride and John Thompson have been having meetings in the Gospel Hall for ten weeks with some professing to be saved. **Magherafelt** - Brethren David Kane and Uel Ussher (of Venezuela) had seven weeks of gospel meetings in the Gospel Hall.

COUNTY TYRONE -

Strabane - Brethren Henry (Harry) Wilson and George McKinley had a number of weeks of gospel meetings in the Gospel Hall. **Belfast - Bloomfield Gospel Hall** - Brother James Allen is expected here for a series of gospel meetings in January.

FRANCE - Dennis O'Hare writes - During this last year, we have seen a measure of encouragement in the work here in the Eastern Pyrenees. At the beginning of the year, three believers were received into fellowship in the assembly in Perpignan. As has been so truly said, it is not sufficient that the assembly receives a believer, the believer must "receive" the assembly and the truth that it seeks to stand for. Then in April, a woman professed to be saved in Baixas, the village where we lived for nearly ten years, and obeyed the Lord in baptism in August. In recent times, there has been good interest in the gospel; I have a weekly meeting in a home in Baixas and another at a village called St. Laurent de la Salanque, where a young couple got saved last year. As in most parts of the Western world, materialism and indifference are on the increase, and moral standards are fast changing.

Working in an area where there has never been assembly testimony, it takes a long time to be accepted, and for many years now, the character of the work here is that of patiently visiting villages, teaching and preaching in a very simple way the truths of the gospel. Catholicism, whilst not militant, is all-pervading in the culture, and the gospel preacher is treated with suspicion, if not hostility. In such circumstances, we enjoy the truth of Heb. 13:13:

CONFERENCES

Manchester, CT - The 67th annual conference will be held April 5, 6 and 7 with Prayer Meeting on Thursday at 7:30 in the Gospel Hall, 415 Center Street. All other meetings to be held in the Masonic Temple, 25 East Center Street. Bible Reading on Friday at 10:30 - I Corinthians 3. Breaking of Bread at 10:30. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040. (203) 646-8232. Masonic Temple (203) 646-9072.

Antioch, IA - Annual all-day meeting on Lord's Day, April 7, at the Gospel Hall. Breaking of Bread at 11:00 preceded by a ministry meeting at 10:00. Corr. William F. Wadey, R.R. #3, Box 82, Charles City, IA 50616. (515) 435-2059.

Culver City, CA - Annual conference to be held in the Gospel Hall, 11138 Venice Boulevard on April 6 and 7 with Prayer Meeting on Friday at 7:30. Saturday - Bible Reading at 10:00 - Restoration. Breaking of Bread at 10:30. Corr. Neil Rodger, 4209 Clayton Avenue, Los Angeles, CA 90027. (213) 663-5905. Gospel Hall (213) 559-1588.

Nineveh, N.S. - Annual conference to be held on April 6 and 7 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Parkview Educational Center, King Street North, Bridgewater, N.S. Saturday from 9:00 to 12:00, Bible Readings on Romans 6, 7 and 8. Breaking of Bread at 10:00. Corr. Robert J. Kaulback, 19 Medway Street, Bridgewater, N.S. B4V 1J8. (902) 543-5530. School (902) 543-5536.

Kapuskasing, Ont. - The assembly is convening their fourth annual conference on April 6 and 7 with Prayer Meeting on Friday at 8:00 at the Gospel Hall, 154 Mill Street. All other meetings to be held in the Cite Des Jeunes High School on Cite Des Jeunes Boulevard, Kapuskasing. Bible Reading on Principles of Assembly Fellowship and Reception. Breaking of Bread at 10:00. Corr. Gerry Labelle, 164 Government Road, Kapuskasing, Ont. P5N 2W8. (705) 335-3712 or Michel Larocque, 110 Brunelle North, Kapuskasing, Ont. P5N 2M2. (705) 335-5223. NOTE: This conference has been previously convened in mid-March.

Toronto, Ont. - East Side Assemblies - Annual conference to be held on April 5, 6 and 7 in the Birchmount Park Collegiate Institute, 3663 Danforth Avenue, Scarborough. Prayer Meeting in the Pape Avenue Gospel Hall, 871 Pape Avenue on Thursday at 7:30. Meetings on all three days at 10:30, 1:30, 3:30 and 7:30. Corr. Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont. M1W 2P1. (416) 497-5997 and Don Jennings, 53 Karnwood Drive, Scarborough, Ont. M1L 2Z7. (416) 757-7019.

Winnipeg, Man. - West End Gospel Hall - Conference normally held over the Easter weekend will be held on April 27 and 28. Further particulars in March issue.

Vancouver, B.C. - The joint annual conference convened by the Deep Cove, South Main and West Richmond Assemblies will be held on April 5, 6 and 7 at John Oliver Secondary School, 41st and Fraser Streets, Vancouver. Prayer Meeting on Thursday at 8:00 in the South Main Gospel Hall, 60th and Main Streets, Vancouver. Breaking of Bread at 10:00. Corr. W.A. Boyd, 6540 Sophia, Vancouver, B.C. V5X 3N3. (604) 327-5985.

Stout, IA - Annual conference to be held in the Gospel Hall on April 13 and 14 with Prayer Meeting on Friday at 7:45. Breaking of Bread at 10:30. Corr. Richard Stickfort, Stout, IA 50673. (319) 346-1857.

New Harbour, Nfld. - The assembly is convening their fourth annual conference on April 13 and 14 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Trinity Bay South Highway, New Harbour. Corr. Gerald George, Box 97, Dildo, Nfld. A0B 1P0. (709) 582-3346.

Fredericton, N.B. - The assembly is convening their second conference on April 13 and 14 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 1:00, which will be a Bible Reading on I Peter, chapter 4. Breaking of Bread at 9:30. All meetings to be held in the Gospel Hall, 109 McAdam Avenue. Corr. Reginald G. Brewer, Zealand, N.B. E0H 1X0. (506) 363-2935.

Mimico, Ont. - Bible Readings on April 13 and 14 with first reading on Friday at 7:30. Subjects: Features of the New Testament Assembly - Gathering, Gifts, Government, Gospel, Goal. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 414 Royal York Road South, Etobicoke (Mimico). Corr. William Spencer, 625 Evans Avenue, Toronto, Ont. M8W 2W4. (416) 251-6939. Gospel Hall (416) 255-2875.

HOMECALLS

Arnstein, Ont. - Our dear brother, **William Courvoisier**, went to be with Christ on October 9 after a lengthy illness at the age of 76. He was saved in 1932 and shortly thereafter was baptized and received into assembly fellowship. He was a quiet brother but was very faithful to the assembly gatherings until his health failed.

Belmont, MA - Our dear sister, **Miss Hannah Chapman**, age 84, went to be with Christ on November 17, having suffered from a heart attack on November 11. She was born in Barrington, RI and saved at the age of 16 at a gospel meeting conducted by the late brother **William Armstrong**.

In 1916, she was baptized and received into the assembly at Barrington. In 1925, she moved into the Boston area and was part of the Cliff Street Assembly (now Mt. Auburn) until her home call. For many years, she lived with her sister and brother-in-law, Ruth and Gordon Brownell, caring for her sister who has not been well for some time, this care being rendered with love and devotion. She bore a good testimony and will be greatly missed. Her sister should have a special place in our prayers as she and her husband await that day of reunion.

West Toronto, Ont. - Our dear sister, Mrs. Kathleen McCready, after a long illness, fell asleep on November 17. She was saved through Isaiah 53:5 on March 25, 1924 on her way home from a gospel meeting in the Bracondale Gospel Hall taken by the late brethren, Cesare Patrizio and Charles R. Kellar. With her late husband, she served the Lord and the assembly for over fifty years. She leaves two daughters, Joan, a missionary to Zambia and Mrs. Stephen Adams and two grandchildren. She was a sister to brother Norman Crawford.

Pine Hill, WI - Our esteemed brother, Hugh Bruley, age 86, went to be with the Lord on November 18. He was saved in 1936 during a series of gospel meetings conducted by the late brother Samuel Hamilton and was one of the original number when the Pine Hill Assembly was formed in 1939. Due to ill health, he was unable to attend the assembly meetings during the past seven years. A large crowd gathered for the funeral. Prayer is requested for a number of sons and a daughter that are still not saved.

Vancouver, B.C. - Victoria Drive Gospel Hall - Our beloved sister, Mrs. Ruth Louise Leftrook (nee Basham) passed into the presence of the Lord on November 18. She was born on February 25, 1913 at Portage la Prairie, Man. and saved at the age of 14. She was in assembly fellowship for many years and faithful in attendance of the assembly meetings. Our sister was considerate and friendly to all, both within and without, and will be missed amongst the saints.

Stout, IA - Our dear brother, Walter Stow, age 73, passed away suddenly as a result of a heart attack on November 30. As a boy, he was present when his parents and others first began to break bread at Stout. He was saved on June 23, 1933, when he saw by faith that Christ took his place as a sinner. He was faithful to the assembly and will be missed. Both his son and daughter and their spouses are in assembly fellowship.

Sault Ste. Marie, Ont. - Our beloved brother, Victor Piraino, age 68, passed suddenly into the Lord's presence on December 4. He was saved during gospel meetings conducted by brethren Frank Pearcey and James Clark in 1975 and shortly thereafter was baptized and received into the fellowship of the assembly. He will be remembered for his godly, consistent life and the many helpful acts in connection with the assembly such as arranging chairs, etc. He will be greatly missed by the saints as well as his wife, Rose, who is in the assembly and a son and daughter.

Huntsville, Ont. - Our dear sister, Miss Gladys Hooper, passed into His presence on December 5. She was saved on the last night of a series of gospel meetings held in the Bracondale Hall by the late brother Fred G. Watson. When the assembly was formed in Bracondale, she was part of the fellowship, then in Lansing, and for the last 12 years in the Huntsville Assembly. She leaves one sister, Mrs. Lorne McBain.

HOME CALLS (continued)

Hartford, CT - Our beloved brother, Gabriel Vincenzo, passed peacefully into the presence of the Lord on December 7, 1984. He was born in Italy on April 23, 1895 and was saved here in Hartford on January 10, 1934. Baptized and received into the assembly shortly after, he continued steadfastly with us for 50 years. He was a gentle, godly man, always in his place in the assembly, and left a bright, unblemished testimony. His prayers and presence will be greatly missed. His good wife (over 90) continues with us at all the meetings, and also his daughters. These are the men *whose faith* we are enjoined to follow.

East Boston, MA - Our beloved brother, Patrick Procopio, age 60, passed into His presence while asleep on the morning of December 22. He was born in Italy on November 10, 1924, coming to this country in 1928, and saved at the age of 9 on June 11, 1934. When the assembly at East Boston was formed on May 4, 1941, he was one of the original number. He was faithful in attendance to the assembly meetings, active in Sunday School work and shared in the oversight of the assembly for a number of years. As a business man, he maintained a distinct Christian testimony. The brethren of the assembly have been made to understand the words spoken by David in relation to the death of Abner, "I am this day weak" (II Samuel 3:39). Those who mourn his absence are his wife, Cora, three sons and three daughters, his aged father and his wife, two brothers and two sisters, all sheltered by the blood of Christ, as well as three young grandchildren. On the Lord's Day previous, while with the saints to remember the Lord, he gave out Hymn 251, of which verse 5 takes on fresh meaning, "Soon, with joyful, glad surprise, We shall hear Thy word - Arise!" A nephew, Jonathan Procopio, labors in the gospel.

Marion, IA - Our dear brother, Andrew McMaster, went Home on December 25. He was born in Northern Ireland, and as a child came to Hamilton, Ont. About the time of his marriage, he moved to Detroit and was saved in 1938 during a series of gospel meetings which were held in the old West Chicago Boulevard Hall. He was a faithful man and saw some of his fellow workers saved. He taught Sunday School for 25 years. Seven years ago, he moved to San Diego, CA and then to Florida. For the last six months, he resided at the Linn Care Manor at Marion. The funeral was held in Florida.

Hitesville, IA - Our esteemed and beloved brother, George L. Frey, age 86, passed into His presence on New Year's Day as the result of a heart attack. He was born on February 8, 1898 and married to Johanna Meyer on February 12, 1919. In the summer of 1925, a gospel tent was pitched in the town park at Aplington with the late brethren Oliver Smith and John Blair conducting the meetings. Our brother was saved on August 7, 1925, a few days after his wife had professed. They were among the first to break bread on October 27, 1927, when the assembly was formed. For 35 years, he served as assembly correspondent. He leaves his wife, one son, two daughters, ten grandsons and three granddaughters. A son-in-law, Roy Weber, and grandson, Allan Christopherson, labor in the gospel. Prayer is requested for those in the family circle that are without the Savior. The large funeral service was held from the Hitesville Gospel Hall. Like David, "... he died in a good old age, full of days, riches and honour." (I Chronicles 29:28). His devoted wife of many years remarked, "I loved him most when he prayed."

Words in Season



BE YE RECONCILED TO GOD

By William Blane

Heed, O heed the Gospel call -
Jesus died, He died for all!
Leave, O leave the downward road;
Be ye reconciled to God.

Ye who own the power of sin,
Ye who know no peace within,
Ye who feel the guilty load,
Be ye reconciled to God.

Why rebellious still remain?
God's atoning Lamb is slain;
Precious blood for you hath flowed!
Be ye reconciled to God.

Hear the Spirit pleading thus:
"God hath made Him sin for us."
Lo! what love He hath bestow'd!
Be ye reconciled to God.

Only yield thy stubborn heart -
Take His pardon as thou art -
Trust the Heart which Calvary showed -
Be ye reconciled to God.

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NOTICE

Copies of Brother Ferguson's book, "The Four Days of Scripture and The Fourquare City" are still available from the Publisher, \$5.00 postpaid. Matthew J. Brescia, 66 Connecticut Boulevard, East Hartford, CT 06108. Please include printed name and address with your remittance.

CHANGE OF TIME

Collingwood, Ont. - Lord's Day: Breaking of Bread - 9:30; Sunday School and Bible Reading - 11:15; Gospel Meeting - 8:00. Wednesday: Prayer Meeting and Bible Reading - 8:00. Corr. Stanley Seymour, 683 Ste. Marie Street, Collingwood, Ont. L9Y 3L4. (705) 445-3644.

Niagara Falls, Ont. - Oakwood Gospel Hall - The time for the weekly Prayer Meeting and Bible Reading has been changed from Tuesday to Wednesday at 7:30. Corr. Jack Mowat, 8103 Sarah Street, Niagara Falls, Ont. L2G 6T9. (416) 295-3744.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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* * * * *

Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay.
Peer not through the sheltering bars
At tomorrow -
God will help thee bear what comes
Of joy or sorrow.

WE WOULD SEE JESUS

By Hawthorne Bailie

THE UNCREATED ONE

I want you to turn with me to the first chapter of the Gospel according to John, and there to behold five sights of our Lord Jesus Christ. In verse one, we read: "In the beginning was the Word, and the Word was with God, and the Word was God." Here we see Jesus as *the Uncreated One*; the disciple whom Jesus loved goes right back into the dateless past and with firm grasp lays hold upon the Godhead of Christ, "In the beginning was the Word," His eternity; "And the Word was with God," His personality; "And the Word was God," His deity.

In these days of Modernism and wholesale departure from the truth, it behoves the child of God - especially the young - to take heed to the sacred Scriptures concerning the person of Christ, remembering that the chief characteristic of the last days is a denial of His sovereignty - men "who privily shall bring in damnable heresies, even denying the Lord (sovereign Lord) that bought them, and bring upon themselves swift destruction." (II Peter 2:1). The Apostle Paul, in order to confute Colossian philosophy and vain deceit, brings the saints face to face with Deity: "Who is the image of the invisible God, the firstborn of every creature (all creation): for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1:15-17). This truth has been the sheet anchor of the saints through all time; redeemed lips sang long ago, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." (Psa. 45:6). Isaiah, the prophet, as he contemplated earth's coming deliverer, wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." (Isa. 9:6)

"But the high myst'ries of His Name,
An Angel's grasp transcend;
The Father only, glorious claim!
The Son can comprehend."

THE HUMAN ONE

"The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (verse 14). Here we are called to behold

the Human One: what a wonderful mystery this is - The Throne Sitter in the heavens becomes the babe of Bethlehem, He Who "laid the foundations of the earth and shut up the sea with doors, making a swaddling band for it," is wrapped in swaddling clothes and laid in a manger. "The creator of the ends of the earth who fainteth not, neither is weary" is wearied with His journey and sits by a well: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14-15). How often in the Gospels do we see the perfect manhood of the Son of God shine out; see Him as He enters the city of Nain and in His compassion halts that funeral procession, raises the dead to life again, and gives the widowed mother back her only son. Let us follow Him again to the grave of Lazarus and see the Saviour of the world as He weeps with those bereaved sisters, and may we learn well the meaning of the shortest verse in our Bible, "Jesus wept;" or shall we hasten after Him from the cross of His suffering to the Throne of His Glory and there behold Him the very same Jesus. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation (or propitiation) for the sins of the people, for in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:17-18).

"Past suffering now the tender heart
Of Jesus, on His Father's throne,
Still in our sorrows bears a part,
And feels it as He felt His own."

THE SUFFERING ONE

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (verse 29). In this verse, our eyes are turned to *the Suffering One*, and again the mystery deepens; the Judge of all the earth is treated as a criminal, the Law Giver as a Law Breaker, the Sinless One is made sin for us, and the Just suffers for the unjust. We can never forget this sight when, as guilty sinners standing on the brink of an awful hell, we turned our burdened hearts to the suffering Lamb of God, there to behold Him as our substitute dying in our room and stead. Let us read it in full: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:5). It was here our

kinsman paid down the mighty price for our redemption, here the Good Shepherd gave His life for the sheep; it was at the cross where all the divine attributes were gathered together. "Mercy and truth are met together; righteousness and peace have kissed each other," (Psa. 85:10); and wonder of all wonders! faith can exclaim it was here "The Son of God who loved me and gave himself for me," (Gal. 2:20)

"When we behold Thee, Lamb of God,
Beneath our sins tremendous load,
Expiring on the accursed tree,
How great our guilt, with grief we see."

THE DWELLING ONE

"They came and saw where he dwelt, and abode with him that day." (verse 39). Where He dwelt - *the Dwelling One*. This sight is quite in keeping with the prophetic word, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite one." (Isa. 57:15). The heaven of heavens is not too great for Him, nor the humble heart too small; but let us think of Jesus dwelling in the midst of His people collectively: this was the gathering centre of the early Church as she came together the first day of every week, and in divine simplicity proclaimed the Lord's death in the breaking of the bread and drinking of the wine. How sad the reverse of all this around us today, as we see many of the Lord's dear people scattered here and there and driven away from the true centre by the traditions of men. May that longing be created in their hearts that we find in the song: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon, for why should I be as one that turneth (one that is veiled) aside by the flocks of thy companions." (Song of Sol. 1:7) We find the answer to all this in the New Testament: "Let us go forth therefore unto him without the camp, bearing his reproach;" "For where two or three are gathered together in my name, there am I in the midst of them." (Heb. 13:13; Matt. 18:20).

"Unto Thee, the homeless stranger,
Outside the camp,
Forth we hasten, fear no danger,
Outside the camp.
Thy reproach, far richer treasure
Than all Egypt's boasted pleasure,
Drawn by love that knows no measure,
Outside the camp."

THE GLORIFIED ONE

“Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.” (verse 51). Here our gaze is directed toward *the Glorified One*. These words found a partial fulfillment when Jesus was here in humiliation. More than once the heavens were opened and the Father’s voice was heard speaking with complacency about His Son; but do they not point us onward to that bright glad Millennial day, “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory.” (Matt. 25:31); and when Israel, like Jacob of old, shall awaken up out of their age-long sleep and confess with Nathanael, that Jesus of Nazareth is the Son of God, the King of Israel – for this hour all creation groans, and waits with outstretched neck, for its coming deliverer, and “Even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body,” when all things will be centered around Christ as man, and join in that universal song in Rev. 5, “Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever.”

“The whole creation joins in one
To Bless the sacred Name
Of Him that sits upon the throne,
And to adore the Lamb.”

* * * * *

THE WILL OF GOD

By Daniel Ussher, Trinidad

The subject of the will of God is of great importance to every child of God. We will briefly look at seven aspects of His will in this paper.

SALVATION (I Timothy 2:4)

Paul makes reference to the need for prayer for those who are in authority in order that we may live a tranquil and quiet life, “For this is good and acceptable in the sight of God our Saviour; Who willeth that all men should be saved and come to the knowledge of the truth.” (R.V.) Peter is in accord with this when he states, “The Lord . . . is longsuffering not willing that any should perish, but that all should come to repentance.” (II Peter 3:9.) No provision of salvation was made for angels that sinned, but the Lord in His love and mercy has provided salvation for sinners of Adam’s ruined race. He is concerned about the salvation of sinners, are we?

SANCTIFICATION (I Thessalonians 4:3)

It is practical sanctification that is in view in this passage, a separation of the believer from evil things and ways. We live in a world where evil abounds on every hand that we need to be perserved from. Help is needed from the Lord in this, and help is available for all who desire it. One of the great needs of our times is for sinners and saints to have an appreciation of the exceeding sinfulness of sin. The Lord would have His people to be a holy people with clean godly lives, adorning the doctrine of God our Saviour in all things.

SACRIFICE (Romans 12:1-2)

In the beginning of the practical section of the Roman Epistle, Paul makes it clear that if we are to know the good, and acceptable and perfect will of God, there are conditions to be fulfilled. The body has to be presented to God as a living sacrifice. There has to be the absence of conformity to the world and that transformation that takes place by the renewing of the mind. How we react to these conditions will determine whether we are carnal or spiritual believers. The living sacrifice would be in contrast to the dead animal victims of the Jewish economy.

What Paul exhorts the Romans to do, he had done himself. After salvation on the Damascus road, he asked the Lord, "What will Thou have me to do?" He is concerned about the will of God for his life, beloved, what about ourselves? Life is slipping past; what a sad thing it would be to spend our days in self-will. His will is best, and the life lived in His will will never have any regrets. The Words of the perfect Man come to mind as He prayed in the Garden of Gethsemane, "Thy will be done." (Matthew 26:42.) The will of the Father meant going to the shameful death of the cross. However, He ever delighted to do the will of His Father, and the inspired writer to the Hebrews lets us into the secret, "Who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the throne of God." His will for us may not be an easy path, but His will is best.

SUFFERING (I Peter 4:19)

Peter in his Epistles writes to a suffering people; they were scattered as a result of persecution. His letters were a great comfort to those whom he wrote to, and will no doubt be a great comfort to suffering saints in the great tribulation, after the Church has been raptured above. Even in this age, there is comfort for those who suffer. It is important to note that suffering should be according to the will of God. There are those who suffer

just because they are Christians; the writer of the Hebrews writes to comfort and encourage such.

Our blessed Lord knew what it was to suffer, and His reaction was to "commit His cause to Him that judgeth righteously." (I Peter 2:23 R.V.) His followers are exhorted to commit their souls to Him as unto a faithful Creator. He has made us, and He will never fail us. Whatever may come our way, "He abideth faithful." (II Tim. 2:13.)

SUPPLICATION (I John 5:14)

"If we ask anything according to His will, He heareth us." Our prayer life should be in accordance with His will. There are examples of people getting what they want and also getting the consequences. When the people of Israel were in a poor spiritual condition, lusting and tempting God in the desert, "He gave them their request; and sent leanness into their soul." (Psalm 106:15.) It is much better to carry out the injunction of Psalm 37:4, "Delight thyself in the Lord; and he shall give thee the desires of thine heart." There was only One Who could pray, "Father, I *will* that they also whom Thou has given Me, be with Me where I am." In this context, it is Deity speaking to Deity. In the Gospel of the eternal Sonship, this is in perfect order. (John 17:24.) However in the Gospel where His perfect manhood is portrayed, He prayed, "Not My will but Thine be done." (Luke 22:42.) In this, as in everything else, He is our perfect example.

SERVICE (Acts 13:36)

Paul has some interesting and instructive things to say about men that lived before his time in Acts 13. Of David, he said, "After he had served his own generation by the will of God, fell on sleep." David's life in the main was lived according to the will of God; he did have his dark spots which are recorded by the Holy Spirit in the Old Testament record. However, he was a man who left his mark for God and was mindful of his own generation. In this dark and evil day, we should be concerned about serving the Lord. It has often been said, "Only one life, it will soon be past; only what's done for Christ will last."

STANDING (Colossians 4:12)

Epaphras was a man of prayer, and his prayer for the Colossians was, "That ye may stand perfect and complete in all the will of God." He was one of them, and his desire for them was very noble indeed. He wanted them to be mature in character and conviction with spiritual growth in all the will of God. From the divine aspect, our standing in Christ as accepted in Him is perfect, but there is the practical aspect of things brought out in the prayer of Epaphras.

THE TRUTH

By George Graham

The risen Lord divided the Old Testament scriptures into three distinct parts: The Law, the Prophets and the Psalms (Luke 24:44). In each of these, we have this sublime statement, "The God of Truth" (Deut. 32:4; Psalm 31:5 and Isa. 65:16). Note it is not the true and living God in contrast to the false gods (I Thess. 1:9), but the God of truth. It speaks to us of the nature and character of God. He is the source of truth. Balaam, the false prophet, said, "God is not a man that He should lie" (Num. 23:19). Samuel, the Seer, speaking to Saul, the king of Israel, said, "The Strength of Israel will not lie" (I Sam. 15:29). In Titus 1:2, we read, "God, Who cannot lie," and in Heb. 6:18, "It is impossible for God to lie." We can believe without any reservation whatever what we read in the Old Testament scriptures: they were given by the God of Truth (Heb. 1:1). Turning to the New Testament, we read in John 1:1-14, "In the beginning was the Word, and the Word was with God, and the Word was God - And the Word became flesh and tabernacled among us - *full of grace and truth.*" Again in verse 17, we have these words, "The Law was given by Moses, *but grace and truth came by (or through) Jesus Christ.*" Here we have One Who is the very embodiment of truth, and not only so, but the Truth itself (John 14:6). This blessed One said to Pilate, the Roman governor, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, *that I should bear witness unto the truth.* Every one that is of the truth heareth my voice" (John 18:37). In Rev. 1:5, He is called, "The faithful Witness," and in Rev. 3:14, "These things saith the Amen, the faithful and true Witness."

I would like to look with you at four scriptures relating to the truth. The first is found in Prov. 23:23, "*Buy the truth and sell it not.*" Salvation is as free as it is precious. Salvation is without money and without price (Isa. 55:1). It is the free gift of God, eternal life through Jesus Christ our Lord (Rom. 6:23). On the other hand, it is the most costly thing in the universe of God. The material universe came into existence out of nothing by the spoken word of God (Psa. 33:6; Heb. 11:3). When it came to the salvation of man, God had to give His only-begotten Son, and thank God He did (John 3:16). The price of salvation was paid in full on the cross. Here in our verse, we have the word "buy" which means to procure by purchase in order to make it our own. A price has to be paid. The price we pay will determine the value we set upon the truth. Put it the other way round. The value we set upon the truth will determine the price we are willing to pay. The truth is eternal in its nature, immutable (unchanging and un-

changeable) in its character, infinite as to its value (beyond human computation), incomparable (no compeer or equal, it is unique), immovable (stands in all its solitary dignity), impregnable (unconquerable) and inviolate (incapable of being destroyed or corrupted): it must and will prevail.

Speaking of the Word of God, William Gladstone, a British Prime Minister, said, "It is the impregnable rock of Holy Scripture. Higher criticism, Agnosticism, Atheism and Modernism have unleashed their hellish fury against it, but it stands in all its solitary dignity and glory."

No price is too high to pay. Moses paid the price. "By faith - he refused to be called the son of Pharaoh's daughter - esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of reward" (Heb. 11:24-26). The three Hebrew youths in Dan. 3 bought it and refused to sell it. Paul tells us the price he paid and continued to pay (Phil. 3:4-8). "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." What price am I willing to pay? What does the truth of God mean to me? When all else shall have passed away, the truth of God abides. Times and circumstances change, but not the Word of God. When I was a young believer, it was my privilege to listen to the late Harold St. John at a conference in the old country. He took part in the ministry. During the interval, a young brother said to him, "I would give the world to have your knowledge of the Word of God." The answer, "That's exactly what I gave." In the early part of the last century, the Spirit of God began to move upon the hearts of His people. The movement was back to God and His Word. Christian men of standing in the religious world began to gather together for Bible readings. They discovered God's way of gathering for His people and kindred truths. In obedience to the word of God, they left denominationalism and gathered according to Matt. 18:20, gathering to the Name of our Lord Jesus Christ. It was at great cost to some. It brought reproach, which they were willing to bear. It was the reproach of Christ. They had taken that step we read of in Heb. 13:13, "Let us go forth therefore unto Him without the camp, bearing His reproach." It was a mighty work of God's grace. They enjoyed God's Presence with them and the blessing of God upon their labours and service. In their writings, they left us a goodly heritage. There was no thought of compromise; there was no thought of turning back. They had bought the truth and had no thought of selling it. It was the precious truth of God. In these last days, we don't seem to place the same value upon the truth of

God. The possibility is that it has cost us little or nothing. Let me say kindly, the truth of God is worth our all. Men have suffered and sacrificed their lives for a cause. May the Lord give us strength and grace to maintain the truth whatever the cost till He come.

Our next scripture is found in John 8:31-32. "If ye continue in my word, then are ye my disciples indeed; *and ye shall know the truth, and the truth shall make you free.*" Here the Lord is speaking to those who in the previous verse have professed to believe on Him. The proof of true discipleship is obedience to the word of God. Not only so, there is love for the word of God. It becomes exceedingly precious. The knowledge of the truth brings liberty and freedom. This stirred the hatred in their hearts, and this was their retort: "We be Abraham's seed and were never in bondage to any one." This statement is far removed from the truth. Outwardly they had been in bondage for centuries to the Gentile nations, and at that time to Imperial Rome. Inwardly they were in bondage to sin and the law. Judaism, their religion, was a mixture of Law and Traditions. It was a legal system to which they were in bondage. They needed deliverance. The truth alone as it is in Christ could make them free. The Lord said, "If the Son shall make you free, ye shall be free indeed" (John 8:36).

Think of that proud young Pharisee, Saul of Tarsus, in his blindness, bondage and religious bigotry. It took the revelation of the Christ of God on the Damascus road to deliver him, bringing him into the light and liberty of the children of God. In subsequent years, some moving among the people of God would impose conditions for salvation, thus adding to the finished work of Christ on the cross and the free grace of God. Paul withstood them (Acts 15). He was a stalwart for that freedom into which he had been brought. The Galatian churches were being assailed in a similar way, and to them he writes, "Stand fast therefore in the liberty wherewith Christ hath made *us free*, and be not entangled with the yoke of bondage" (Gal. 5:1). Many of the Lord's true people are enslaved in the vast religious system, Christendom. They have life, but no liberty. They are like Lazarus when raised from the dead. We read, "He came forth bound hand and foot with grave clothes" (John 11:44). It took the Lord to speak the word, "Loose him and let him go." We fear many of the Lord's dear people are still bound with the grave clothes. Knowing the truth brings freedom and liberty. It brings us to the place of the Name (Matt. 18:20). There, as illustrated in the book of Acts and the epistles, we see that freedom enjoyed. Freedom to worship, serve and function according to the Word of God - no man-made rules or regulations, the Spirit of God presiding and leading, the Word

of God having supreme place and the Lordship of Christ is acknowledged. Precious liberty, precious freedom! "Whom the Son makes free, is free indeed."

Our next scripture is found in III John 4, "I have no greater joy than to hear that my children *walk in truth*." Here the thought is walking in truth, or the truth. The truth embraced in the heart, being lived out in the life. The beloved Gaius, a godly brother to whom the letter was written, had a good testimony, well reported of by visiting brethren; a man given to hospitality and good deeds. He was a man walking in the truth, a living exponent of the truth of God. It is not how much we know of the truth of God that really matters, but what we practice. The Lord speaking to the people of the Pharisees in Matt. 23:3, said, "They say and do not." They were hypocrites. There is the danger we may be guilty of the same. Walking in the truth means we gladly, willingly and obediently bow to the Word of God and seek to carry it out in our daily lives. The Lord as a perfect Man here below is our great example. "He delighted in the will of His God" (Psa. 40:8). It was meat to His soul (John 4:34). He could say, "I do always those things that please the Father" (John 8:29). His life was lived in perfect fellowship with His God and in perfect obedience to His Word (Phil. 2:8). In Gen. 5:22, we read, "Enoch walked with God." What a testimony! In Eph. 4:1, we are exhorted "to walk worthy of the calling wherewith we have been called," and in Col. 1:10, "Walking worthy of the Lord." I assume this is what it means, "Walking in the truth." May the Lord give us grace so to walk, that we too may have a good testimony before God and men.

The last scripture is found in this little epistle, III John 8 (R.V.), "That we may be *fellow-workers with the truth*." Think of the many homes connected with local assemblies, in the same category as that of Gaius, where itinerating preachers carrying the truth of God and the gospel have been refreshed and cared for. One of these is mentioned by Paul (I Cor. 16:15). Others are mentioned: Phebe (Rom. 16:1-2), Priscilla and Aquila (Rom. 16:3-4). Some of us have experienced this gracious ministry over many years, for which we are truly grateful. Such households are spoken of here in our text as, "Fellow-workers with the truth." May the Lord encourage all such. No doubt it means sacrifice in various ways, but the Lord will richly reward you now and eternally at His coming.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none.

DIVINE REVELATION AND INSPIRATION (I Cor. 2)

By Robert E. Surgenor

Corinth! City of seven hundred thousand, situated between the Adriatic and Aegean Seas. Political Capital of Greece and seat of its commercial and intellectual life. Wealthy, a trading center on the route between Rome and the East. Wicked, licentious, idolatrous, worshipping Venus, the goddess of lust. Paul enters in weakness, with fear and much trembling, determining not to know anything among them, save Jesus Christ and Him crucified (I Cor. 2:2, 3). Many of the Corinthians hearing, believed, and were baptized – thus a divine Testimony was planted, Paul continuing there a year and six months, teaching the word of God among them (Acts 18:8, 11).

Almost five years later, Paul, from Ephesus, writes, “Unto the Church of God which is at Corinth,” his longest divinely inspired Epistle, for two reasons: (1) Reports from the house of Chloe, and others, of disorders within the Assembly (I Cor. 1:11; 5:1); (2) Answers to questions written him from the Assembly (I Cor. 7:1; 8:1; 12:1; 16:1).

In the opening of his Epistle to them, Paul is careful to emphasize one tremendous truth, namely, that his writings were direct revelations from God – thus divinely inspired. This being the case, they must be, without question, bowed to. Notice as he closes his letter, he affirms this again – “the things that I write unto you are the commandments of the Lord (14:37). If we keep this truth before us, it will clear some difficulties related to the portion to be expounded and show to whom the pronouns “*we*” in verses 6, 7, 12, 13, 16 and “*us*” in verses 10 and 12 refer. Some believe that these pronouns refer to present believers, but the context of the passage will not bear this out, as we hope to prove.

Much of wisdom is referred to in the opening of the Epistle, being mentioned fifteen times from 1:17 to 2:7. Paul is careful to mention that he did not employ the wisdom of this world in his preaching (2:1), which would include the intellectualism, philosophical expressions and eloquent oratory so prevalent in Corinth, but that, rather, his preaching was in demonstration of the Spirit and of power (vs. 4). We feel this is the gospel preacher’s great need today. Truth may be proclaimed with intellectual power, the preacher’s mind imparting truths to the hearer’s mind, but this is in “word only” (I Thess. 1:5), leaving the heart and conscience untouched. Our soulish power may be employed – the ability to influence the emotions of the hearers, but these effects soon fade away. But with the power of the Spirit in preaching, hearers are enlightened, convinced, convicted and converted to God. Such results are true and lasting. Thus the

Corinthian saints' faith stood not in the wisdom of men, but in the power of God (vs. 5).

Paul relates in verse seven how he spoke the wisdom of God as handling a mystery. This we believe to be not only Christ crucified, but also Christ glorified, exalted and Head of the Church (cp. 1:24 where Christ is called, "the wisdom of God"). The mystery of the one body was ordained before the world, but not divinely revealed until Paul takes up his pen, presenting it officially in his Ephesian Letter. All this is unto our glory, or, our participation in things prepared (vs. 9), which indicates our complete salvation. The truth of the Church dispensational, composed of Jew and Gentile into one body, one new man, was a thing unknown to men, until Paul had it revealed to him. The rulers of this world did not know it (vs. 8), neither did the Old Testament writers have it revealed unto them (vs. 9). Notice in verse nine, Paul is quoting Isaiah 64:4. Old Testament prophets inquired and searched diligently in respect to the revelations given them (I Pet. 1:10), and even though we have the truth of the One Body presented in types and shadows, yet the mystery of the One Body was never revealed unto them. Their eye never saw it, nor did their ear hear of it, nor did it enter into their heart. It is interesting to notice that following this statement of Isaiah, we have the setting aside of Israel and the bringing in of the Gentiles in the very next chapter (Isa. 65:1, 2), of which Paul mentions in his Epistle to the Romans chapters nine and ten, which was the forerunner of the one body.

Paul now expresses his apostolic authority and himself as a vessel of divine inspiration, "But God hath revealed them unto us by His Spirit" (vs. 10). Of whom is he speaking? Certainly not the Corinthian saints. Certainly not believers today! For who today is receiving divine revelations? The imparting of revelations divine ended when the Canon of Scripture was complete! Today when the Spirit shows believers something from the Word they have never noticed or seen before, this is not revelation, but rather illumination. "God hath revealed it unto us" (R.V.). That is, what was hidden to the O.T. writers regarding the One Body and other mysteries was revealed to the New Testament holy apostles and prophets. A careful reading of Ephesians 3:1-6 will confirm this interpretation of our passage. Paul then goes on to show the Spirit's qualification, for it is He that investigates all things, yea, the deep things of God. Thus we have the Spirit's intimate knowledge of all things - another proof of His deity.

Paul continues to show that the New Testament writers have received not the spirit of the world, but the Spirit which is from God, that they might know the things that were freely given to

them by God (vs. 12). Divine revelation was not the product of human reason. In other words, human reason (the spirit of the world) was not the source of the knowledge they communicated, but rather what they spoke, or wrote, was a direct revelation from the Holy Spirit, the sole Author of Holy Writ. Paul relates that from the Spirit, "we might know." "Might know" is in the present tense, indicating that during the time Scripture was being produced, through divine revelations being given, there was a progression of doctrine as holy men of God were moved (borne along) by the Holy Spirit. This can readily be seen if the New Testament Scriptures are read in their chronological order. These truths were given "freely" to the writers, indicating the humility of Paul as being a chosen vessel for such a work, for the word "freely" given means "without a cause." None had merits of their own that entitled them for the work - it was all God's sovereign, electing choice.

In verse thirteen, Paul shows how the revelations were being communicated. That which they had been taught was through the Holy Spirit comparing spiritual things with spiritual. Some have thought this means conveying spiritual truths to spiritual men, or, comparing Scripture with Scripture, such as in Bible reading, but the context will not bear this out. What Paul is dealing with in this whole passage is the reception of the divine revelation by the New Testament Apostles and prophets - and the method used for passing it on. "Comparing spiritual things with spiritual" simply means, "Explaining the things of the Spirit in the words of the Spirit." Or, "joining spiritual things to spiritual words." In other words, as the Spirit of God gave the doctrines by revelation to the N.T. writers, He also provided the exact words to convey that doctrine. Nothing is left to the writers. Even though their individual personalities may be detected in their writings, yet origin, control, and composition lay in the Spirit's hand. The word "comparing" finds its equal in "interpretation" (Gen. 40), "interpret" (Gen. 41), and "Declared" (Num. 15:34). Thus the Holy Scriptures came into existence, through the divine operation of the Holy Spirit using holy and human vessels on earth. Two great things have now passed: (1) REVELATION, which is the divine impartation and communication of truth by the Spirit; (2) INSPIRATION, which is the receiving of the revelation coupled with the ability of transmitting it by the Spirit. Two great things remain: (1) INTERPRETATION, namely the science of discovering and disclosing the true meaning of Scripture; (2) ILLUMINATION, that is, the Spirit enlightening the mind to discern, apprehend and comprehend, beyond one's natural powers, the revealed and given truths of God.

Thus we have: (1) Vs. 4 - The demonstration and power of the Spirit in Paul's preaching; (2) Vs. 10, 11 - The Spirit's intimate knowledge of all things, His deity and qualification to convey the things of God; (3) Vs. 12 - The Spirit's indwelling of the writers of Holy Scripture, His possession and control; (4) Vs. 13 - The Spirit's communication of knowledge, thus divine revelation.

The natural man rejects the things of the Spirit of God. They are nonsense to him (vs. 14). But the spiritual man is qualified to sift and examine all things (vs. 15). Brethren, may the Lord help us to appreciate, study and obey, that which God has entrusted to our hands - the divine Revelation from God, the divine inspiration of God - the Holy Scriptures!

O may these holy pages be
 Our ever new delight!
 And still new beauties may we see,
 And still increasing light.

* * * * *

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: What is the meaning of the words of I Cor. 15:50, "Flesh and blood cannot inherit the kingdom of God?"

Answer: It is our understanding that Paul is informing his readers that they cannot be with Christ at His coming (v. 23) in their present physical condition. A complete bodily change must take place and is an absolute essential for being in His presence. The mystery of the glorified and spiritual body which shall be the possession of all believers is stated in verse 51, "Behold I tell you a mystery, we shall not all sleep, but we shall all be changed." Our bodies which are marked by constant waste and weakness are unsuitable for the glory of the Eternal. God has provided a perfect spiritual body suited for His Divine Presence (Phil. 3:20, 21). In this sense, "blood and flesh" cannot inherit the kingdom of God.

Question: A difficulty has been experienced in the correct interpretation of II Tim. 2:26, concerning the words, "taken captive by him at his will." Is it the devil's will or God's will? An answer in *Words in Season* would be appreciated.

Answer: The reading of the R.V. of the verse may cast some light on the difficulty. The words "having been taken captive by him" should be put in brackets. The passage would then read, "And that they may recover themselves out of the snare of the devil (having been taken captive by him) unto His will." The will therefore alluded to in the verse is God's will.

The teaching of these verses is that Timothy is to instruct those who oppose the truth with a view to bring them to repentance, or a change of mind, in relation to the ministry of the Word and the great doctrines of the truth. If such, who are in the snare of the devil, heed the verbal ministry revealing God's will and acknowledge the truth, they will then be delivered and set free to our God's will (v. 24-26).

Question: Who were the "spirits in prison" in I Peter 3:19? How can Christ preaching to them be understood?

Answer: The "spirits in prison" are those people who heard Noah, a preacher of righteousness, as he warned of the coming judgment, but with no result in their repentance. Hence they are now "in prison." It was the "spirit of Christ" preaching in Noah, in the same manner as the spirit testified through other prophets later of "the sufferings of Christ and the glories that should follow" (I Peter 1:11). In the passage referred to in the question, the Lord Jesus is presented as "put to death in the flesh, but quickened by the spirit, by which also He went and preached to the spirits in prison." The Lord is not seen as going in person to preach to these people, but by the spirit of God. This preaching was "while the ark was preparing," and Noah's hearers, who heard the voice of the spirit preaching Christ to them, refused and rebelled against the truth and are now "spirits in prison" with no prospect of salvation, but a fearful looking forward to the Great White Throne Judgment.

There is no preaching to those who are in God's prison of Hell. It is while living on earth that men decide their eternal destiny by their attitude to the preaching of the Word of God.

Question: What is the meaning of the statement, "baptism doth also now save us" (I Peter 3:21)?

Answer: The saving of Noah and his house by means of water, which carried the ark to its resting place, is suggested by Peter as a picture of baptism.

There is no virtue in the ordinance of Baptism to save the soul, for it is added "not the putting away of the filth of the flesh." Baptism is a figure of death. The believer realizes the truth that Christ went down into death to put away our sins, and gladly goes down in the figure of Baptism unto death with Him. Having passed through death typically in baptism, the believer finds himself on resurrection ground with His Lord. On this new ground, he has a good conscience toward God, and all fear of condemnation is gone. Unless the significance of Baptism is apprehended in some degree, the actual symbolic burial is of little value.

REPORTS - UNITED STATES

Due to an unusual amount of Homecall notices, we have limited Reports to gospel and related work.

Saugus, MA - Brethren David Oliver and Eugene Higgins are having cottage meetings three nights a week in the home of a sister who is in assembly fellowship. There are a number in her family that are concerned, and the attendance and interest so far have been encouraging.

East Aurora, NY - The saints gathered for the first time in their newly-built Gospel Hall on Lord's Day, December 16. Brother Donald Nicholson was with them for an afternoon ministry meeting.

Baraboo, WI - Brother Joel Portman with the help of brother James Frazier of the Blue River Assembly started gospel meetings in a public building the first week of February.

Soldiers Grove, WI - Brother Arthur Ward of the Mt. Sterling Assembly and brother James Frazier of the Blue River Assembly had gospel meetings in a garage - a follow-up of meetings held there before the holidays when some interest was evident.

Hampton, IA - Brethren Allen Christopherson and Roy Weber are having gospel meetings with some interest.

Corvallis, OR - On January 27, brother Douglas Howard with the help of a local brother began gospel meetings in this city where there is no assembly.

REPORTS - CANADA

L'Anse au Loup, Lab. - Brethren Albert Ramsay and J. A. (Bert) Joyce were encouraged with good numbers coming out to the gospel meetings, but, to date, no one has professed faith in Christ. They are expecting to close the meetings on February 10.

St. John's, Nfld. - Brethren Bryan Funston and Marvin Derksen are expected for gospel meetings on March 3.

Halifax, N.S. - Brother James Walmsley and his wife left for Northern Ireland on February 7 where he will be undergoing further tests which are related to the surgery he had in the spring of last year while in Venezuela. They are expected back in Nova Scotia at the end of March. While in Northern Ireland, they will be making their home with Miss Elsie Turkington in Lurgan. He also mentioned of the home call of our sister Eunice Faneite, age 40, wife of one of the Venezuelan laborers, Jacinto Faneite. He will have the responsibility of caring for their five young children.

Yarmouth, N.S. - Brother James McClelland is devoting time to teaching those who have recently been saved in this area as well as carrying on gospel meetings.

Sussex, N.B. - On January 20, there was an all-day meeting which was an encouragement to the saints, particularly to those who have recently obeyed the Lord in baptism. Such a meeting is planned on February 10 with those who have trusted the Savior in the Carlingford area, where a gospel effort is carried on each Lord's Day evening.

Kapuskasing, Ont. - Brethren Murray Pratt and Bruce Rodgers began a series of gospel meetings on January 13.

Kitchener, Ont. - Brethren Jack Noble and William Lavery plan to start in a series of gospel meetings on March 10.

London, Ont. - **Highbury Avenue Gospel Hall** - Brother Gary Sharp is having two weeks of children's meetings which started on February 4.

Newmarket, Ont. - The assembly reports a growing interest in the children's meetings held each week with some of the parents in attendance, which is a cheer to the saints.

Pickering, Ont. - The assembly is moving into their newly-acquired location which will be known as the Pickering Gospel Hall, 994 Kingston Road, Pickering, Ont.

Sarnia, Ont. - Brethren Robert Orr and William Metcalf are expected for gospel meetings in February.

Vancouver, B.C. - **Fairview Gospel Hall** - The gospel series conducted by brethren Eric McCullough and Jack Noble, now in the third week, have been real encouraging as to attendance with a nice number professing faith in Christ.

REPORTS - FOREIGN

NORTHERN IRELAND -

COUNTY ANTRIM -

Ballymena - Harryville Gospel Hall - Brethren Norman Turkington and Sam Ferguson have had a very good start here in the gospel. **Ballyclare Gospel Hall** - Brethren George McKinley and Thomas McNeill have just commenced gospel meetings.

COUNTY ARMAGH -

Armagh Gospel Hall (Mall) - Brethren Henry (Harry) Wilson and Thomas Wright (both of Brazil) are having good meetings here with blessing. **Rachill** - Brethren George Marshall from the Lurgan Assembly and Alan Davidson of the Portadown Assembly had ten weeks in the gospel using a portable hall. Some professed to be saved. **Tullyroan Gospel Hall** - Brethren Jack Lenox and James Brown are expected here for gospel meetings in early February.

COUNTY DOWN -

Ballymagarrick Gospel Hall - Brethren James G. Hutchinson and Albert Aiken continue here for gospel meetings with sustained interest. **Mullafernaghan Gospel Hall** - Brother Albert McShane and John Hawthorne are getting good numbers here in their gospel effort. **Ballykeel Gospel Hall (Mourne)** - Brethren Wilson Jennings and James Martin have just made a start here in the gospel for which prayer is valued.

COUNTY LONDONDERRY -

Limavady Gospel Hall - Brethren Sam McBride and John Thompson have been in gospel meetings for thirteen weeks with good attendance and some fruit. **Bellaghy Gospel Hall** - Brother David Morgan of Wales and brother Uel Ussher of Venezuela have commenced gospel meetings.

CONFERENCES

Toronto, Ont. - East Side Assemblies - The subject for the Bible Readings to be held in connection with the conference on April 5, 6 and 7 will be the Death, Burial, Resurrection and Present Ministry of the Lord Jesus.

Waterloo, IA - Cedar Falls, IA - The sixth joint conference will be held in the Masonic Temple, Park Avenue and Mulberry Street on April 20 and 21. Prayer Meeting on Friday at 7:30 in the Gospel Hall, 13th and Walnut Streets, Cedar Falls. Bible Reading on Lord's Day at 9:00 -Psalm 22. Breaking of Bread at 10:30. Corr. to Clifford J. Smith, 3466 Hammond Avenue, Waterloo, IA 50702. (319) 234-6095 or Erwin D. Stickfort, 223 North Francis Street, Cedar Falls, IA 50613. (319) 266-6271. Masonic Temple (319) 232-4610. The week following the conference will be in Bible Readings each night between the two assemblies with I Peter as the subject.

McKeesport, PA - Annual conference on April 27 and 28 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Prescott and Broadway. All other meetings in the Francis McClure Junior High School. First meeting on Saturday at 10:00. The Lord's servants walking in the old paths of the Word of God welcomed in ministry. Please give advance notice of arrival time and number coming to: Donald Garnham, 257 Knickerbocker Drive, Pittsburgh, PA 15235. (412) 373-2558. Corr. William H. Moore, 2705 Hill Street, McKeesport, PA 15132. (412) 672-7575. School (412) 673-1198.

Winnipeg, Man. - West End Gospel Hall - The 85th annual conference to be held on April 27 and 28 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 492 Victor Street, Winnipeg. All other meetings to be held in the John M. King School located one block east of the Gospel Hall. Bible Readings on Saturday at 10:30 and 2:00 on The Believer in the Last Days and The Judgment Seat of Christ. Breaking of Bread at 10:30. Corr. Duncan H. Dunsire, 432 Beverley Street, Winnipeg, Man. R3G 1T8. (204) 775-3704. Gospel Hall (204) 783-6679. NOTE: The dates are different. This conference has been held for the past several years at the Easter season.

Newmarket, Ont. - On May 5th, there will be a one-day meeting at the Gospel Hall, 736 Davis Drive. Breaking of Bread at 9:30. Bible Reading on Hebrews 13. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ont. L0G 1C0. (416) 775-6816.

Frostburg, MD - Due to unforeseen circumstances, the annual conference usually held in mid-May will not be convened this year.

Hickory, NC - Annual conference to be held May 25 and 26. Further particulars in the April issue.

East Boston, MA - Bible Readings on June 1 and 2. Subject: Book of Ruth. All meetings to be held in the Masonic Temple, 47 Adams Avenue, Saugus, MA. First meeting on Saturday at 10:00. Breaking of Bread at 10:00. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. (617) 322-3274. Masonic Temple (617) 233-9804.

HEMEEALLS

Omagh - County Tyrone - Northern Ireland - Our esteemed brother and servant of Christ, **Robert Beattie**, passed into His presence in his 90th year on January 4. He was saved in 1913 when brethren Thomas Campbell and Thomas Dempsey were preaching in the Dunmullan area. The lines of the hymn were used to bring him peace and assurance, "This blood is for thy ransom paid, I die that thou mayest live." As those fruitful meetings closed, a number were being baptized. Some thought Robert should wait a little while, but on the night of the baptism, he turned up in his work clothes and joined the young converts. The brethren, seeing his sincere desire, changed their mind and baptized him. It was well they did! Soon after conversion, he realized the claims of Christ upon him, that "he was bought with a price, he was not his own." Returning home one evening, this truth was so real to him, he got off his bicycle, and kneeling behind a hedge, he committed his life to God. He often remarked that this was as real to him as his conversion. His love for the gospel and the salvation of others caused him to devote his whole time to gospel work at the age of 19. Shortly before doing so, he thought of a neighbor to whom he had not spoken about Christ. Going to see him, and giving him some tracts and speaking about the Savior, he then said, "Now I am free to go further afield and preach." For a little over 70 years, he continued in full-time service, and was greatly used and blessed of God. He labored in Ireland, Scotland, Canada and the U.S.A. He spent quite a number of years with his esteemed father-in-law, brother William Rodgers, in tent work in Ulster. He also shared meetings in the U.S.A. with the late brethren William Warke and Samuel Wright as well as others who were his companions in gospel activity. He had his own original way of preaching, simple and sweet, but something about it that reached the heart. He was a very happy and contented man, who made other people happy - wherever he went, he left people the better of his being amongst them. He and his late wife, the former Miss Joy Rodgers, who was called Home over two years ago, were greatly given to hospitality. Many young Christians and others found their home a true Bethany. Missionaries and evangelists preaching in the area or passing through were welcomed and helped on their way. Since his wife's death, he lived alone - the local saints being very helpful and kind in every way. The end came rather suddenly in the hospital. His funeral was one of the largest seen in the area, the Gospel Hall where he had been in fellowship for over 50 years was unable to hold the people who came to pay tribute to a man of God, one they loved and esteemed. Brethren James G. Hutchinson and Albert Aiken gave suitable messages in the Gospel Hall and at the graveside, with brethren W. Martin and J. S. Wallace sharing in prayer.

Swan River, Man. - Our dear sister, **Mrs. James (Joanna) Cookshaw**, age 66, went to be with Christ on September 28 from her home after a short illness. She was saved when a girl, later baptized and received into the assembly, where she has been in fellowship for many years. Her bright testimony spoke to many relatives, of which a good number heard the gospel preached at the funeral.

Vancouver, B.C. - Woodland Drive Gospel Hall - Our highly esteemed sister, **Mrs. Ruth Naomi Copp**, age 92, went to be with Christ on December 18. She was pre-deceased by her husband, **Cecil A. Copp**, on May 25, 1972. Our sister was born in **Sarnia, Ont.**, on August 5, 1892 and was saved in that city on July 13, 1913. She was in the **Fairview Assembly, Vancouver**, for many years and then in **Woodland Drive**, being one of the original number who was with the assembly from its beginning which was April 17, 1955. She will be remembered by the older believers in the **Boston area**, where she resided in the twenties as she trained for a nurse in the **Copp Hospital in Cambridge, MA**, which was operated by **Misses Mae and Minnie Copp**, who were two aunts of her late husband. She was a faithful, loving sister who was admired, respected and loved by all who came in contact with her. All through her life, she was dedicated to the work of the Lord, and the **Cecil Copp home** was always open for the Lord's work and caring for the Lord's servants. She will be greatly missed. A warm and affectionate word was spoken at the funeral as well as a faithful message in the gospel by brethren **David Frith and Sydney Maxwell**.

Oshawa, Ont. - Our dear sister, **Mrs. Elsa Petersen**, age 76, was called Home to be with her Lord on December 21. She was saved in **Toronto** at the age of 22 and later came into the fellowship of the assembly where she continued until her Homecall. The assembly will feel the loss of one who was always present at the meetings. She had a great love for the gospel and upheld the principles of the **New Testament Assembly**. The word was faithfully spoken at the large funeral services.

Vancouver, B.C. - North Vancouver Gospel Hall - Our beloved brother, **John Gilmartin**, age 71, passed into the presence of the Lord on December 23. He was in fellowship in the assembly here since coming to **Canada** in 1952. He had a love and care for all of the saints and was able in the scriptures. He will be greatly missed for the shepherding care which he showed to His own.

Clyde, OH - Our dear sister, **Mrs. Letha M. Williams**, age 67, passed into the presence of the Lord on December 28. She was born in **Bluffton, OH** on November 30, 1917 and saved on March 15, 1951. Her home was always open to the Lord's people. She was faithful to the assembly meetings over the years. She is survived by a daughter, **Mrs. Ann Wielunga**, of the **Jackson, MI Assembly**, and a son, **Tedd**, of the **Clyde Assembly**.

Shell Rock, IA - Our dear sister, **Mrs. Dena Kramer**, age 92, went to be with Christ on January 7. She was born in **The Netherlands** and born again on July 3, 1929 after attending meetings for some time which were conducted by various brethren in a small church building in the small community of **Coster**. She and her husband were in the fellowship of the **Hitesville Assembly** for many years until unable to attend because of advancing years. Her funeral was held in the **Hitesville Gospel Hall** with a good number in attendance.

Seattle, WA - West Woodland Gospel Hall - Our beloved sister, **Mrs. Dorothy Hale**, known as "Ma Hale" passed into the presence of the Lord on January 12 after a time of patient suffering. She was a true mother, not only of her eight children, who are all saved, but in the assembly where she was highly esteemed. She was born in **Wabasso, Minnesota** on November 1, 1912 and born again in 1936. She with her husband, **Donald**

Hale, were received into the fellowship of the assembly at Arlington, WA in 1941 and some years later moved to Seattle and continued in happy and steadfast fellowship until her illness made it impossible for her to attend the meetings. Her patience in suffering was a testimony to all who entered their home. Many of those who cared for her commented on the peace she manifested on her countenance. Some of her last words were "in heaven." She leaves her husband, eight children, twenty grandchildren and one great-grandchild. She will be greatly missed. One of her sons, David, is correspondent of the West Woodland Assembly in Seattle.

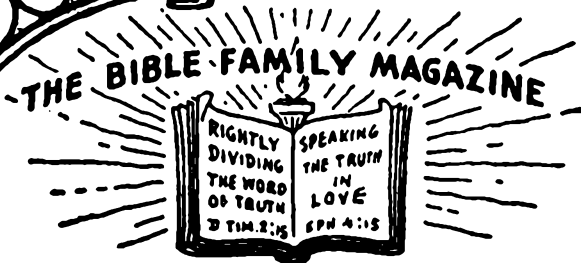
Longport, NJ - Our dear sister, **Mrs. Nellie Eachus**, went to be with the Lord on January 20. She was born in England in 1882 and saved at the age of 17. A year later, she was baptized and received into assembly fellowship. She came to the U.S.A. in 1929 and was in Maplewood, NJ until coming to the Home at Longport in 1972. It could be said of her that "she walked with God" as she lived her life to please Him. She suffered a stroke shortly before her Home call and until that time was alert mentally and able to appreciate the things of God. She placed her utmost value on the Breaking of Bread, which she was privileged to do for 84 years.

Dromore, County Down, Northern Ireland - Our dear brother, **Hugh T. Philips**, age 68, went to be with Christ on January 23. He sustained severe head injuries from a fall off of a roof at the rear of his home in September 1984, was hospitalized for a number of weeks, returned to his home for four weeks, then re-entered the hospital on January 12 where he passed away. Our brother was saved over 40 years ago among the sects, but on learning the truth of gathering to the Name of the Lord Jesus Christ, he became part of the assembly at Newtownstewart. At the end of 1960, he purchased a business in Dromore and was in fellowship there. He was a wise, quiet, godly brother and overseer. His home was open to the Lord's people and the Lord's servants. His very large funeral bore testimony to the very high esteem in which he was held. Prayer is valued for his widow, a son and a daughter, all saved and in assembly fellowship.

Denora, PA - Our dear sister, **Mrs. Winifred Frederick**, age 89, passed into His presence on January 25. For the past seven years, she has been a resident of the Home in Longport, NJ. She was a sister of Stanley Bell of the Donora Assembly.

Bryn Mawr, PA - Our dear brother, **Robert Harbison**, age 90, passed into the Lord's presence on January 30. He and his wife were invited to gospel meetings in January 1924, conducted by the late brethren Samuel and Charles Keller in the Bryn Mawr Gospel Hall. He "went to get it over with" and returned to the meetings each night thereafter for two weeks without being invited. He found out that he needed God's salvation and that his feelings and reasonings could not give him peace which brought him to an end of himself. It was in his home on Lord's Day afternoon, January 20, 1924, that he rested on Christ alone and thus passed from death unto life through the words of John 5:24. The unsearchable riches of Christ were a source of wonder and meditation to him throughout his life. The last seven years were spent in the Home at Longport, NJ where he enjoyed loving Christian fellowship and care. A son and his wife, three grandchildren and their spouses mourn his passing. Pray for some of the third generation in need of the Savior.

Words in Season



LET THERE BE LIGHT

(Gen. 1:3)

Let there be light! The soul's chaotic strife,
Unsaved one, requires "the Light of Life."
A life of darkness leads to endless night;
O hear the voice of God - Let there be light.

Let there be light! Poor, anxious, plodding one,
Why kindle sparks while shutting out the sun?
Give up thy works, thy tears, thy fruitless fight,
Accept the Christ of God - Let there be light.

Let there be light! To Calvary turn thine eyes,
Where Jesus for thy sins, forsaken, dies;
From that deep darkness only, clear and bright,
Rise rays of pardoning Love - Let there be light.

Let there be light! O if thou wilt refuse
The Light of Life, and Death's dark pathway choose,
When all is lost 'twill blacken hell's deep night
To think upon the words: "Let there be light."

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QUESTIONS to Harold S. Paisley, 43 River Grove Drive, Scarborough, Ont. M1W 3T8. (416) 495-1925.

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CHANGE OF TIME

Augusta, ME - Lord's Day - Breaking of Bread - 10:00. Corr. James P. Thompson, Route #4, Box 971, Augusta, ME 04330, (207) 495-3590.

Shediac, N.B. - Lord's Day - Breaking of Bread - 9:30, Bible Reading - 11:15, Gospel - 7:30. Thursday - Prayer & Ministry - 7:30. Corr. Luc Bergeron, R.R. #1, Robichaud, N.B. E0A 2S0. (506) 532-3826.

CHANGE OF ADDRESS

Tampa, FL - Mrs. Henrietta Wickert, 12806 Beddington Court, Tampa, FL 33612. (813) 932-0487.

REPORTS - UNITED STATES

East Boston, MA - Brother Phillip Harding had a week of well-attended meetings as he ministered on I Peter. He also visited Byfield, Cambridge and Methuen. He and his wife returned to their home in Manchester, England on March 4.

Saugus, MA - Cottage meetings conducted by brethren David Oliver and Eugene Higgins ended on February 28 with four in the family circle of the sister who opened her home professing to be saved. Others are deeply concerned. It is expected that these brethren would follow up this work with more cottage meetings later in the spring.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

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* * * * *

*Return to thine own house, and show how great things
God hath done unto thee. (Luke 8:39)*

"Return to thy house," to the ones you know well,
To the humdrum of life, and "show," don't just tell,
The great things that God in His mercy has done
For a guilt-laden sinner who trusted His Son.

* * * * *

"What I tell you in darkness," when the wind whips the sea,
When the waves overwhelm you and you cry unto Me;
When My Voice stills the tempest, My words calm your fear,
That tell to your brothers, their fainting hearts cheer.

Annie Johnson Flint

PAID IN FULL!

By Robert E. Surgenor

There was never a day like it in all the history of the world! Complete darkness covered the land at twelve o'clock noon, and continued for three hours! It was not an eclipse, neither was the darkness the result of heavy cloud formations. Accompanying the darkness were the movements of Roman soldiers, the jeerings of Israel's leaders, the groanings of two crucified malefactors, and the sufferings of a unique Man nailed to a tree. The location was Jerusalem, the event - the crucifixion of an innocent Man, Jesus of Nazareth, the King of the Jews.

Thirty-three years prior to this event, He had left heaven and entered into this world by way of a virgin woman named Mary. The Holy Scripture speaks of it as a mystery, "Great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16). Thus the prophecy of Isaiah, written 740 years before, came to pass. "Unto us a child is born, unto us a Son is given" (Isa. 9:6).

After living in obscurity for thirty years in Nazareth, He began His unique ministry before God and man. The Spirit of the Lord came upon Him, anointing Him to preach the gospel to the poor; to heal the broken hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that were bruised, and to preach the acceptable year of the Lord (Luke 4:18, 19). His gracious ministry brought comfort, cleansing and joy to many. Yet in spite of all this, He was despised and rejected of men (Isa. 53:3). Finally, He was given an unjust trial, flogged, spat upon, buffeted, reproached, crowned with thorns and led outside Jerusalem's walls to be nailed upon a cross of wood at the place called Calvary between 9 A.M. and noon. Scripture says, "There they crucified Him" (Luke 23:33).

At noon (the sixth hour, Luke 23:44), a phenomenon took place - "there was darkness over all the earth until the ninth hour (3 P.M.). And the sun was darkened," which means, it failed utterly! Scientists cannot explain it, but Scripture declares it! At 3 P.M., out of that darkness, the voice of the Lord Jesus cried - "*Tetelestai*," which means, "*It is finished*:" and He bowed His head, and gave up the spirit" (John 19:30). The Lord certainly didn't say, "I am finished." Oh no! He said, "*It is finished!*" Now just what did He mean by that statement? How significant this word is! In the language of our Lord's day, it had various shades of meaning. In Matt. 11:1, it is translated, "made an end." In Luke 2:39, "Performed." In Luke 18:31, "Accomplished." In Acts 13:29, "Fulfilled." Papyrus receipts for taxes have been recovered with the word *tetelestai* written across them, meaning "paid in full." So that when the Lord Jesus cried, "It is finished," He was proclaiming

that He had "*made an end*" of our sins and their guilt! He had "*performed*" the utmost requirement of God's Law! He had "*accomplished*" the work the Father gave Him to do! He had "*fulfilled*" all the Old Testament prophecies concerning Himself up to that point! Yes, my friend, the price of our redemption was "*paid in full.*"

IT WAS THE CRY OF A SUFFERER

When one thinks of Calvary, what tongue or pen can fully describe the sufferings of Christ! His anguish, physical, mental and spiritual are unutterable! As the "Man of Sorrows" (Isa. 53), He was designated for this. Prophecy reveals the thoughts of His heart in Psalm 88:15, "I am afflicted and ready to die from My youth up." On the cross, His sufferings were expiatory and vicarious. He became the sinner's Substitute, suffering for the sinner's sins. The Bible says, "He was wounded for our transgressions, He was bruised for our iniquities." "Who His own self bare our sins in His own body on the tree." "For Christ also hath once suffered for sins, the Just (One) for (us) the unjust (ones), that He might bring us to God" (Isa. 53:5; I Peter 2:24; 3:18). Then came the cry, "It is finished!" His sufferings were now forever over!

IT WAS THE LANGUAGE OF A SAVIOUR

Our Lord's ministry to our world was simply and singly to save. "Christ Jesus came into the world to save sinners" (I Tim. 1:15), "to give His life a ransom for many" (Mark 10:45). Man was born a sinner with his sins taking him to hell, but "Christ died for our sins" (I Cor. 15:3), so that the sinner, by putting his trust solely in the sacrifice and death of Christ for his sins, might go free. When the tremendous debt of sin was paid in full, the Saviour cried, "It is finished." Do you really believe it? Or are you vainly trying to add something of your own to His Finished Work to merit the favor of God? If God is completely satisfied with the work and payment of Christ, why aren't you? No amount of doing your best can cancel your debt of sin.

IT WAS THE CRY OF A CONQUEROR

Christ came to battle with Satan, sin and hell. It was a terrible conflict, but He met His foes, confronted all His enemies, and on the cross divested death of its sting, triumphed over Satan, the grave and hell. The proof of this lies in the fact that God raised Him from the dead (Acts 13:30) and exalted Him to His own right hand, proclaiming to His Son, "Thy throne, O God, is forever and ever" (Heb. 1:3, 8). What comfort I have that Christ conquered all, and that I am secure in Him! Yes, the Conqueror as He expired could exclaim, "It is finished," "Accomplished," "Performed!" Isn't such a Person worthy of your trust?

CHRIST IS ALL

By Harold S. Paisley

In every sphere, these words are wondrously true. We will confine our thoughts to the Scriptures of Truth where we have a progressive revelation of Himself.

The Lord Jesus taught this great truth that He was the dominating Theme of the Old Testament writings. In the days of His earthly sojourn, He said, "Search the Scriptures, They are they which testify of Me" (John 5:39). In the days following His Death and Resurrection, He spake similar words that all that was written in the Law of Moses, and in the Prophets and in the Psalms was concerning Himself (Luke 24:44).

In the touching and important ministry in the Upper Room, He also intimated that He would be the Theme of the New Testament. He said that the Spirit Who would come would bring back to their remembrance the things He had spoken unto them. He was indicating the Divine Inspiration of the Gospels which followed within forty years from His Ascension to the Father (John 14:26). When He added that the same Holy Spirit would lead them into all the truths concerning Himself, we at once think of the Epistles of the New Testament. He also went on to say, "He will show thee things to come" which is a Divine pointer to the Revelation, the final Apocalypse (John 16:13).

It is therefore abundantly clear that Christ is all in Divine revelation. He is the sum and substance of the sacred writings. Hence He may be found in every part of the Word. This adds to the vital interest of those who seek Him in the green pastures of Scripture.

In the Old Testament, Christ is predicted; in the Gospels, He is presented; in the Acts, He is preached; in the Epistles, He is possessed, and in the Revelation, He is preeminent.

In the writings of Moses, in the Psalms and the Prophets, we find preparation for the advent of Christ: He is coming. In the Gospels, the manifestation of Christ: He is suffering. In the Acts and Epistles, the acceptance of Christ by His people: He is Risen. In the Revelation, the coming again of Christ: He is reigning.

The Old Testament predicted His coming as Prophet, Priest, and King (Deut. 18:15, Zech. 6:13, Isa. 32:1). In the Gospels, Christ is the Prophet; in the Acts and the Epistles, He is the Priest, and in the Revelation, He is the King.

Christ is the Christ of prophetic revelation in the Old Testament; He is the Christ of historic presentation in the Gospels; He is the Christ of personal experience in the Acts and Epistles, and the Christ of the Excellent Glory in the Revelation.

Our Lord Jesus Christ, therefore, is the predominating theme of all Scripture. He is the Key to unlock their treasures, in Him, they have their true significance and their ultimate value. In the sphere of Divine Revelation, Christ is All.

CHRIST - ALL IN ALL

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow,
Christ my life, Christ my light,
Christ for morning, noon, and night,
Christ when all around gives way,
Christ my everlasting stay,
Christ my rest and Christ my food,
Christ above my highest good,
Christ my well-beloved, my friend,
Christ my pleasure, without end,
Christ my Saviour, Christ my Lord,
Christ my portion, Christ my God,
Christ my good shepherd, I His sheep,
Christ Himself my soul doth keep,
Christ my leader, Christ my peace,
Christ hath given my soul release,
Christ my righteousness divine,
Christ for me, for He is mine!
Christ my wisdom, Christ my meat,
Christ restores my wandering feet,
Christ my advocate and priest,
Christ who ne'er forgets the least,
Christ my teacher, Christ my guide,
Christ my rock, in Christ I hide,
Christ the everlasting bread,
Christ His precious blood has shed,
Christ has brought me nigh to God,
Christ the everlasting Word,
Christ my master, Christ my head,
Christ Who for my sins hath bled,
Christ my glory, Christ my crown,
Christ the plant of great renown,
Christ my comforter on high,
Christ my hope is ever nigh,
Christ is coming in the air,
Christ - Come quickly is my prayer!

Selected

AM I MY BROTHER'S KEEPER

By Tom Matthews, Brazil

"Certainly not!" was the implied answer of Cain to his own question (Gen. 4:9). Sin had but lately contaminated our first parents, and already it was seen to drive its divisive wedge between brethren. Cain's sin was far greater than mere indifference to his brother's welfare, for he had slain him, but do not his words reflect that attitude of heart without which he could not have gone to the length of cruelly shedding his brother's blood? Enmity between brethren had commenced. It was only the beginning.

Jacob was a man who attained to great heights in the knowledge of God, but although his life was enriched by the discipline and dealings of God, we cannot fail to see that at a certain stage of his life, he was no "keeper of his brother." It is well known how he cheated Esau, and deceived his father Isaac into thinking that he was Esau, so that he might receive the blessing. Brethren, to know ourselves as keepers of our brethren in the highest sense of the word will preserve in us a deep sense of loyalty to them as well as a carefulness to avoid anything that savours of dishonest dealings. Acts of deceit and dishonesty towards our brethren are seeds sown to produce an unwanted harvest. Did not Laban do to Jacob what Jacob in principle had done to Isaac? (Gen. 29:21-25). Surely he recalled his own action when he discovered that Laban had given him Leah and not Rachel to be his wife. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Thus the New Testament declares the solemn principle so clearly demonstrated in Jacob's life.

The progress of sin in its evil direction is clearly seen in the book of Genesis. As an example, we might think of the degraded family life of the sons of Jacob, a situation which clearly shows the evils of polygamy (Gen. 37:1-4). But neither this evil, nor the other evil of partiality as shown by Jacob towards Joseph, would fully explain the hatred which Joseph's brethren manifested towards him. A little careful reading makes it clear that jealousy was behind their hatred (Gen. 37:8). This great evil does more harm in the breast in which it is harboured than to its object. Brethren of gift and ability must be constantly on their guard against this evil as they move amongst others of similar talent. Jealousy has often marred happy fellowship amongst such, for as Scripture clearly shows, it will, if unchecked, prove to be "cruel as the grave" (Song of Solomon 8:6).

It exalts our conception of the workings of grace in the lives of the patriarchs to see that some of them very clearly regarded themselves as "keepers of their brethren." An example is found in Abram who was sufficiently well-grounded in divine things to know that strife did not become brethren, and so his words: "Let

their be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Gen. 13:8) are the basis for that course which, when adopted, would avoid the threatened strife. Again in Gen. 14:13-14, Abram is seen to be the diligent keeper of Lot who is here called his brother and who had been taken captive. For Abram, no amount of trouble or effort was too great in order to "bring again his brother Lot and his goods." God still desires to see such brotherly care amongst His people.

Perhaps the greatest contrast to Cain's attitude within the book of Genesis is found in the concluding part of the book when Judah came near unto Joseph to plead for his brother Benjamin (Gen. 44:18-34). Such concern for him and heart-reaching intercession on his behalf certainly justified Jacob's reluctant acquiescence to Judah's plea: "Send the lad with me" (Gen. 43:8). What changes had taken place in Judah's heart since the day he suggested selling Joseph to the Ishmeelites (Gen. 37:27). He is now prepared to be enslaved instead of his brother, and will at all costs protect his interests. There are still men of this calibre amongst God's people, and such can safely say concerning their younger brethren: "Send the lad with me." Those who look on can be assured that the "lads" will not be led astray.

If we move from the first great beginning in the early chapters of Genesis to another great beginning in the early chapters of Acts, we will be impressed by the fact that just as sin divided brethren, so now the message of Grace unites them. The oneness which marked the church at Jerusalem in those early days is expressed by the oft repeated phrase "of one accord," words which, significantly enough, become much less frequent after the first ripples of dissension appeared in chapter 6.

Just how closely grace can bind brethren together is surely demonstrated in the character of such men as Paul, Peter, John, Timothy, Titus, Epaphroditus, and a number of others, all of whose lives were living sacrifices through which were served the best interests of their brethren. May their example speak to all our hearts.



THOUGHTS ON ACTS TWO (Part I)

By George Graham

In chapter two of the Acts, we have the fulfillment of the promise given to the disciples by the Lord Jesus in John 14 through 16. We have the coming of the Holy Spirit into the world. The Spirit of God is a real person, not an influence. He is a divine person and One of the holy Trinity. In Heb. 9:14, He is called "The Eternal Spirit."

The first mention of the Spirit of God is found in Genesis 1:2 where we read about the remodeling of the chaotic earth to be a dwelling place for man and the planet upon which He would display the riches of His grace. In the Old Testament, we read about the Spirit of God coming upon man and filling men for a particular work. For example, we read in Ex. 31:1-2, "See, I have called by name Bezaleel - and I have filled him with my Spirit or the Spirit of God." Another example is found in II Sam. 23:2. David said, "The Spirit of the Lord spake by me, and His word was in or upon my tongue."

Here in Acts 2, we have something different, something distinct. We have the Spirit of God coming into the world to abide forever. The Lord speaking to the disciples in the upper room prior to His going to the Cross said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth" (John 14:16-17). Here we have the beginning of a new dispensation. It is sometimes called the dispensation of the Spirit and other times spoken of as the Church age and again as the dispensation of the grace of God. In Matt. 16:15-18, we have the answer of Peter to the question of the Lord, "But who say ye that I am? - Thou art the Christ, the Son of the living God - upon this rock I will build my church; and the gates of hell shall not prevail against it." It is for this purpose the Spirit of God has come into the world. Here in Acts 2, we have the commencement of this great work which continues and will be consummated at the rapture (I Thess. 4:13-17). There is much in the chapter we could look into, but I want to look at a few simple and practical things, things which are most surely believed among us.

In Acts chapter 1, before the risen Lord was taken up into heaven, He gave certain instructions to His disciples. We read, "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which ye have heard of me - and ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, Judea, Samaria and unto the uttermost part of the earth" (Acts 1:4-8). They needed to be empowered by the Spirit of God in order to witness to a risen and glorified Lord and Christ. The Spirit of God has now come, and in the power of the indwelling Spirit, they begin to bear witness to the Christ of God. There is no small stir in Jerusalem. Ultimately, Peter stands to his feet with the eleven and declares in the hearing of the people the gospel concerning the Christ. He calls from the Word of God and presses it home to the heart and conscience of the people, so much so, we read, "They were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren what shall we do?" (verse 37 R.V.). Here we have a

wonderful manifestation of the grace of God. First, in the instrument God took up to preach the gospel. This is the man who denied Him in the palace of the high priest with cursing and swearing, now restored, fearlessly and faithfully pressing home in the Spirit the awful sin of which they were guilty and the only way of deliverance and salvation. Secondly, in the people to whom the message was preached. The hands and hearts of this people were stained red with the blood of Christ. They had denied the Holy One and the Just – they had killed the Prince of life (Acts 3:14-15). They crucified Him, but God raised Him from among the dead and has now seated Him at the right hand of God. It was to this people the gospel was first preached. How true, "Where sin abounded, grace did much more abound" (Rom. 5:20).

In these last days, one feels there is the great need of getting back to the simple scriptural way of preaching the gospel. It is not a matter of filling in so much time. We need that word from God and the help of the Spirit of God to present it in a simple scriptural way and leave the rest to Him. We don't need high pressure tactics as are used in the business world. Let us remember, the New Birth is a divine work, we are born of God (John 1:13). We may stir the emotions of the people, but it takes the Spirit of God and the word of God to stir the conscience, and that's what took place here. I am old-fashioned enough to believe what the scriptures teach – conviction of sin and repentance precede conversion to God. These things need to be emphasized in this day of profession. These people were convicted by the Spirit of God of the enormity of their sin and guilt, and it wrought repentance in their souls, so much so, they cried out, "What shall we do?" Peter replied, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" and then he adds these solemn words, "Save yourselves from this untoward generation." We read, "These then who had accepted his word were baptized" (J.N.D.). This is conversion. This is tantamount to receiving Christ as Lord and Saviour, or being born again. As believers, they were now members of the church which is His body. "By one Spirit are we all baptized into one body" (I Cor. 12:13). As believers, they were baptized, not to be saved, but because they were saved. That finished work of the Christ of God on the cross is all-sufficient to meet our desperate need as sinners. Resting there and there alone is salvation. We cannot add anything to it, not even baptism, or take anything from it. Peter by the Spirit says in chapt. 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

As believers, they were baptized in obedience to the command of the Lord Jesus Christ (Matt. 28:19 and Mark 16:15-16). Baptism

in water is an act of obedience. It is in no way associated with my being as a believer a member of the church which is His body. The new birth placed me there. We must distinguish between the church which is His body and the local assembly. As we continue to read in the book of the Acts, we never read of an unbaptized believer. There are many believers in the religious system outside the local assembly who have never been baptized. God forbid we should ever dare to say they are not saved. Every believer is a member of the body of Christ, but every believer is not in the local assembly. Failure to see this scriptural distinction has led to confusion even among the companies of God's people professedly gathered to the Lord's name in local testimony. Believers' baptism is not the door into the assembly as some affirm we make it, but it is the door to an obedient life lived unto the Lord Jesus Christ.

(To be continued)

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THREE JOURNEYS IN LUKE 24

By John J. Stubbs

How full of Christ Luke 24 is. What views of Himself are given us. We see our precious Saviour first as the Divine Escort on the road, then as the Divine Expositor of the Scriptures, and yet again as the Divine Entertainer in the home. There is much that is peculiar to Luke in this chapter, and we thank God for it. We desire, however, to note that in addition to that wonderful literal journey of seven miles or so from Jerusalem to Emmaus, there were two other journeys, so to speak. Of these three journeys, we wish now to write.

A SORROWFUL JOURNEY (vv. 13-24)

The Lord Jesus as the Lonely Traveller accompanied the two disciples on their journey to Emmaus. He listens to their sorrows. He draws nigh to them in the guise of a stranger. He chose to remain unknown to them. He drew them out as if He was unknown to them and unacquainted with the events which were filling their hearts. How wonderful that the Risen Lord of Glory should think it worthwhile and condescend to walk about seven miles and spend the two hours in enlightening the minds and comforting the hearts of these two humble disciples. How patiently He deals with them. Soon He will turn their sorrows into joy. True, they did not realise their Saviour was with them, but still He speaks so tenderly to them in real shepherd care. The Risen Christ is the best escort to have in our earthly pilgrimage. Are we realizing more and more the presence of the Lord of Glory? How His presence will lighten each

step and shorten the journey. Soon the broken heart will be changed into the burning heart of v. 32 for these disciples. Do you want a burning heart? Well, we have a good prescription for it in Luke 24. An opened Bible, an unveiled cross, and a vision of the risen Christ will produce it.

A SPIRITUAL JOURNEY (vv. 25-27)

The Lord Jesus rebuked the disciples as to their unbelief in the scriptures and as the Enlightening Teacher leads them through the scriptures, showing the necessity of His suffering being the path to His glory. Whilst there was a real journey outwardly, yet spiritually they were travelling the whole range of the O.T. Indeed, down in v. 44 the Psalms are referred to also. The whole Hebrew division of the scriptures was traversed. Not only the Jews, but the disciples had overlooked much in the O.T. concerning Christ. What an unfolding of the truth concerning His own Blessed Person it must have been. The privileged two would never forget that journey through the scriptures. The Lord did not refer to His own teaching, fresh and significant as it was, but showed the value of the written word of God in its testimony to Himself. Christ is in every part of the holy scriptures. How sad to go through the Bible and see not Christ. The O.T. has no real significance if Christ be not viewed in it. One has well said, "If we do not see the golden thread through all the Bible, marking out Christ, we read the scripture without the King." Let us see to it that we go through the scriptures in company with Christ for none teacheth like Him. It is good systematically to go through the Bible, but we must always recognize that so long as we are here, we are never *through* with the Bible. We may take the same journey through the same region and reach the same spot in our soul's travel, and yet, behold, we see something new and something different till we wonder how we could have missed it before. This only brings out the fulness and freshness of the word of God. This journey through the scriptures for these two put things in their proper perspective. It showed them He was not only the Sovereign Christ, but the Suffering Christ. A journey with Christ through the scriptures should always put things right for us.

A SUPERNATURAL JOURNEY (vv. 50-51)

Here we have the Lord's last earthly journey leading the disciples out as far as to Bethany. In the process of blessing them, He takes His journey from earth to heaven. Luke tells us, "He was parted from them and carried up into heaven." Thus the Lord overcoming the laws of gravity bodily ascends into heaven. What a journey this was, putting into the background the journey of Elijah to heaven in a chariot of fire. Indeed, Elijah had gone up to heaven in a whirlwind. This was indicative of the nature of his dispensa-

tion, for his work had been one of storm and judgment, whereas the Lord takes His journey lifting up hands in priestly blessing. What a beautiful and fitting end to the Lord's pathway on earth which had been one of grace and compassion. The disciples would never forget that journey. It was important for them, and it is important to us:

"We did not mark the chosen few
 When Thou didst through the clouds ascend,
 First lift to heaven their wondering view
 Then to the earth all prostrate bend,
 But we believe that mortal eyes
 Beheld *that journey* to the skies."

In these three journeys in Luke 24, we see the Lord Jesus in three roles, that of a Shepherd, a Teacher and a Priest. As the Shepherd, He listens to their sorrows. As the Teacher, He leads them through the scriptures. As the Priest, He lifts His hands in blessing. We need Him in all three functions.

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THE WORTHY ONE

By A. Gardner

Lord Jesus gathered to Thy Name,
 Responsive to Thy call,
 With lowly hearts we worship Thee,
 Before Thy Face we fall.

We think of Thee, as God's delight,
 The Man of Sorrows here,
 Who came Thy Father's will to do,
 To make His mercy clear.

We see Thee dying on the Tree
 O Love beyond degree,
 The Sinless, Spotless Victim slain,
 Made sin to set us free.

We soon shall hear Thy well-known voice,
 We shall be caught away
 To see Thee and be with Thee Lord
 Throughout Eternal days.

O Lord, before Thy face we fall,
 In worship we draw near,
 Thou worthy One of endless praise,
 Thy love removes all fears.

A GODLY LAMENT

By Ted Colangelo, Arizona

"How is the gold become dim, How is the most fine gold changed? The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter." (Lam. 4:1-2)

The lustre and glow that first commenced in our souls for heaven, how is it now? In Lamentations, we see what Jerusalem and her people *lost because of sin*.

- ch. 1:2 - She hath none to comfortComfort Gone
- ch. 1:3 - She is gone into captivityLiberty Gone
- ch. 1:3 - She dwelleth among the heathen ..Separation Gone
- ch. 1:6 - She findeth no restRest Gone
- ch. 1:6 - Her beauty is departedSpiritual Beauty Gone
- ch. 1:6 - She findeth no pasture ...Spiritual Sustenance Gone
- ch. 1:7 - None do help her.....Protection Gone
- ch. 2:9 - No vision from GodSpiritual Vision Gone
- ch. 2:9 - The Law is no moreDirection Gone
- ch. 2:11 - Mine eyes do failSpiritual Sight Gone
- ch. 3:17 - My soul removed from peace.....Peace Gone
- ch. 3:18 - My strength perishedStrength Gone
- ch. 4:2 - Sons as earthen pitchers.Heavenly Character Gone
- ch. 5:2 - Our inheritance to strangers.....Inheritance Gone
- ch. 5:15 - The joy of our heart is ceasedSpiritual Joy Gone
- ch. 5:16 - The crown is fallen
from our headGovernment Rule Gone
- ch. 5:17 - For this our heart is faint.....Godly Courage Gone

There are five lamentations in which we see the sorrow and the very love of God for His own people, whom He is chastening for their sin and departure from Him, and from His law and His commandments. Surely, Hebrews 3:12 would be very timely for all God's people and assemblies, "Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God."

CHEERFUL GIVERS

By George Muller

I have been for fifty years, by God's grace, acting on the principle of Christian giving according to the Scriptures, and I cannot tell you the abundance of spiritual blessing I have received to my own soul through acting thus, that is, seeking to be a cheerful giver, seeking to give as God has been pleased to prosper me.

I began when I had comparatively very, very little to spare, but as I gave, God increased my ability to give more and more: until at last God has been pleased, in the riches of His grace, to condescend to use a poor worthless worm like me, and has entrusted me year by year with very large sums to expend. Many beloved saints are depriving themselves of wondrous spiritual blessing by not giving as stewards what is entrusted to them. They act as if it were all their own, as if all belonged to them, as if already they were in possession of the inheritance incorruptible and undefiled, forgetting that they have nothing whatever which is their own, that they are bought by the precious blood of Christ, and all they possess - their bodily strength, their time, their talents, their business, their professions, their eyes, their hands, their feet, all belong to the Lord Jesus Christ, because He has bought them with His precious blood.

Therefore may I affectionately beseech and entreat my beloved Christian friends to take this to heart, and consider that hitherto they have been depriving themselves of vast spiritual blessings, because they have not followed the principles of giving systematically, and giving as God prospers them, and according to a plan; not merely just according to impulse - not as they are moved by a missionary or charity sermon, but systematically and habitually giving on principle, just as God enables them. If He entrusts to them one pound, to give accordingly a proportion, if they are left a legacy of a thousand pounds, to give accordingly; if He entrusts them with ten thousand pounds, or whatever it may be, to give accordingly. Oh, my brethren, I believe if we realized the blessing, we would give thus on principle, and, if so, we should give a hundred times more than we do now.

* * * * *

Ambrose said, "Prayer is the wing wherewith the soul flies to heaven; and meditation, the eye wherewith we see God." Fenelon adds this: "Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it, whenever he has an opportunity."

Prayer is not artful monologue
Of voice uplifted from the sod;
It is Love's tender dialogue
Between the soul and God.

J.R. Moreland

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: When Paul stated, "If by any means I might attain unto the resurrection of the dead" (Phil. 3:11), was He speaking of complete conformity to Christ that will come at the time of resurrection, when the Lord returns for His Church?

Answer: In answering this question, it is important to realize that the resurrection is not to be obtained by attainment. It will be the happy portion of all who have fallen asleep. The saints will share in the first resurrection, and all the unsaved will be in the final resurrection of judgment.

It is therefore clear that the resurrection referred to by Paul cannot be bodily resurrection from among the dead. The Greek word used occurs in no other part of the New Testament. It is "Exanastasis" which means literally "the out-resurrection from among the dead" (W.E. Vine's N.T. Words). It would thus refer to the desire of Paul to closely follow His Lord in the same path that He trod. He had just expressed his desire to share the sufferings of Christ, and to be made conformable to His death, which was an advance on the sufferings. Then beyond these two, he reached forward to a spiritual state of an out-resurrection from among the dead. The simple answer is therefore that the resurrection in this verse is a spiritual condition. He desired to live as a risen man in a dead world. Jonah is an Old Testament picture, who when he came from the place of death carried the marks of his experience, so that the men of Nineveh knew him as one who had had an out-resurrection from among the dead. This is what Paul sought to attain. He is an example for all who follow Christ.

Question: Where did the term "The Rapture" originate?

Answer: The English word "Rapture" is not found in the New Testament, but the Greek word is translated "caught up" in I Thess. 4:17. The word has the idea of being plucked away or taken by force. This has given rise to the word "Rapture," meaning to carry away to another place. The same word is used in these other places in the New Testament, all bearing the same thought of being "caught away."

1. Acts 8:39 - "The Spirit of the Lord caught away Philip"
2. II Cor. 12:2 - "caught up to the third heaven"
3. Rev. 12:5 - "Her child was caught up unto God"

"The Rapture" must not be confused with the "Revelation." At the Rapture, all believers of the Church age will be caught up to meet the Lord in the air. It will occur before the Great Tribulation (I Thess. 5:9; Rev. 3:10). Following that period, Christ will be

revealed from Heaven and will come to the Mount of Olives to reign (Zech. 14:4; II Thess. 1:10; Rev. 19:11-16).

Question: Is the sixth day of Creation a type of the Millennial reign of our Lord Jesus Christ? This is shown in some dispensational charts.

Answer: The days of Gen. 1 suggest an outline of the course of time. It is our understanding that the seventh day, and not the sixth, typifies the Millennial reign of Christ.

G.F. Trench ably writes of this, "The Millennial reign of Christ, with its accompanying rest is pictured in the seventh day. After six days work at Creation came the rest of the seventh day, so the Millennial period as such a rest, takes the form of the final period of prophecy." This 1000 years is not the final Eternal Glory, but that is not within the scope of the question.

Question: In II Kings 6:23, it is stated "the bands of Syria came no more into the land of Israel," but in the next verse it says, "the king of Syria besieged Samaria so that there was a great famine." How can these two conflicting records be understood?

Answer: As in many seemingly difficult verses, the simplest explanation usually clears up the problem. The first verse refers to disorganized bands invading, but the second is invasion by the official armies of Syria. The one ceased as result of the kindness spoken of in the preceding verses 19-23, whereas the second came as the result of misplaced kindness (I Kings 20:42).

Question: How can the term "man of God" used of certain men in the Old Testament be understood?

Answer: The title "man of God" is applied in the Scriptures to at least twelve persons. It is instructive to consider the following list, as the meaning of the term is explained by a careful study of the context in which each is found. The list includes ten men and one angel in the Old Testament and one man in the New Testament. The ten men: Moses (Deut. 33:1); the man who rebuked Eli (I Sam. 2:27); Samuel (I Sam. 9:6); Shemaiah (I Kings 12:22); a disobedient prophet (I Kings 13:1-4); a man sent to Ahab (I Kings 20:28); Elisha (II Kings 4:7-9); David (II Chron. 8:14); a prophet sent to Amaziah (II Chron. 25:7-9); Igdalia (Jer. 35:4). The one angel: sent to Manoah (Judges 13:6). The one man in the New Testament: Timothy (I Tim. 6:11).

From these examples it can be ascertained that a man of God was distinguished by holding fast God's truth and testimony in an evil day of departure without yielding to the seduction of the enemy to overthrow the message of God for the time.

Every servant should strive to be a "man of God" in these closing days of departure from God.

REPORTS - UNITED STATES (continued)

Barrington, NJ - Brother Norman Crawford had a week of profitable ministry on "The Assembly" with good interest on the part of the surrounding assemblies as well as the saints at Barrington.

Longport, NJ - Brother Robert Surgenor had a few nights of ministry for the encouragement of the aged saints who reside at the Home for the Aged.

McKeesport, PA - Brethren James Smith and David Oliver began a series of gospel meetings on March 3. At the end of the first week, they have been encouraged in seeing strangers attending each night. The assembly enjoyed earlier visits from brethren Norman Crawford, William Bingham and Eugene Higgins - the latter was with them for their Sunday School treat with 80 children and many parents in attendance.

Hickory, NC - Brother Oswald MacLeod was with the saints at Tampa, FL for their conference in mid-February. Since then, his wife has undergone surgery for the removal of cataracts.

Tampa, FL - Marjory Avenue Gospel Hall - The recent conference was well-attended. Brethren Edward Doherty and Arnold Gratton remained in the area and are giving appreciated help in the assembly meetings.

Baraboo, WI - Brother Joel Portman with the help of brother James Frazier of the Blue River Assembly have had some good visits in the homes while preaching the gospel in this town where there is no assembly.

La Crosse, WI - Gospel meetings conducted by brethren Richard Robertson and Fred Krauss closed on February 22 with three professing, two of them outsiders. An excellent interest was seen in this series.

Garnavillo, IA - Brother John Slabaugh was expected for a week of ministry on March 17. They also enjoyed a visit from brother Brian Owen who is visiting different assemblies in the area giving reports on the work in St. Lucia.

Hampton, IA - Brethren Allan Christopherson and Roy Weber closed the gospel meetings after seven weeks on February 20 with one woman professing and others showing an interest.

Hitesville, IA - Brother James Smith had a week of Bible Readings with the believers here. He also was with the assembly at Garnavillo for three nights of ministry.

Manchester, IA - A nice number attended the monthly ministry meeting held on February 17.

Stout, IA - Brethren Paul Elliott and Roy Weber started in gospel meetings on March 3.

Waterloo, IA - Western Avenue Gospel Hall - Brother Phillip Harding was with the assembly for a week of ministry on Elijah. He went on to Garnavillo and Blue River, WI.

Forest Grove, OR - Brother Jonathan Procopio visited here and also called on areas in the eastern part of the state in company with brother Gaius Goff, ere returning to his home in Newfoundland on March 12. They also spent time with brother George Campbell in Vancouver who is not well.

REPORTS - CANADA

St. John's, Nfld. - Brethren Brian Funston and Marvin Derksen are encouraged after the first week of gospel meetings which started on March 3.

Hubbard's Point, N.S. - Brother James McClelland with the help of brother Peter Orosuk of the Charlottetown, P.E.I. Assembly started in *gospel meetings on February 24*. They also are continuing each *Wednesday night at Cape Saint Marys which is a strong French R.C. district but where a little interest has been seen to encourage them in this effort.*

Carlingford, N.B. - Brother Murray McCandless is starting a series of gospel meetings from Lord's Day through Wednesday of each week. This will enable him to be at the Sussex Assembly Bible Readings on Thursday and follow up a good children's work in Hampton on Friday. A couple from the sects who were contacted last summer have professed salvation and are attending the assembly meetings at Sussex. Also, the assembly is receiving a couple into the fellowship who were reached with the gospel last summer.

Green River, N.B. - The saints here as well as at Tracadie and Price, Quebec enjoyed ministry by brother Murray McCandless. The saints who gather in these three assemblies are principally French-speaking and the ministry needed to be translated. Local brethren from this assembly are having gospel meetings on Saturday night at Riviere-bleue, Quebec with encouraging interest.

St. Louis-de-Kent, N.B. - Visitation continues by the brethren from Shediac. Some travel 60 miles for the Sunday night gospel meeting in the Gospel Hall at Shediac.

Shediac, N.B. - The assembly purposes having an all-day meeting for the benefit of the French-speaking believers.

Tracadie, N.B. - Brother Gerard Roy spent a week in ministry to the saints and visiting in the district. Ten have been received into the fellowship during the past three months. Another has professed in February.

Clinton, Ont. - Brother Robert Surgenor was with the assembly for three weeks of ministry on Assembly Principles. Favorable weather enabled believers from nearby assemblies to attend. Brother Gary Sharp was with them for their Sunday School treat.

Eden Grove, Ont. - Brother Larry Steers had one week of ministry on Church Truth with appreciated interest.

Kitchener, Ont. - Brethren William Lavery and Jack Noble to start in gospel meetings on March 10. D.V., they purpose a gospel effort in the Eglinton Avenue Gospel Hall, Toronto on April 21.

London, Ont. - **Highbury Avenue Gospel Hall** - Brother Gary Sharp had some weeks of children's meetings.

Mar, Ont. - Brother George Patterson of the Clinton Assembly and brother Lorne Mitchell of the Oil Springs Assembly are seeing a good interest among the strangers that are gathering in this small community. They also are conducting a gospel effort one night each week in Southampton.

Nipissing Junction, Ont. - Brother David Gray is expected for a week of ministry meetings on March 17. They had appreciated visits from brethren Bruce Rodgers, Murray Pratt, James Clark and Albert Grainger, Sr.

Sarnia, Ont. - Gospel meetings are expected to close on March 10 after six weeks which were conducted by brethren Robert Orr and William Metcalf. Three have professed.

Thunder Bay, Ont. - Brethren Murray Pratt and Bruce Rodgers are starting gospel meetings on March 10. Earlier, brother Pratt had two weeks of children's meetings here.

Toronto, Ont. - **Pape Avenue Gospel Hall** - Brother Sydney Maxwell is expected for a week of ministry on March 24 taking up Characteristics of the Christian in the Hebrew Epistle.

Toronto, Ont. - Brethren Larry Buote of the French-speaking work in Quebec and the Maritime provinces and James Webb of the work in the Canadian prairies have been giving reports of their work in the various assemblies in the city.

Glen Ewen, Sask. - Brother John Norris had two weeks of ministry meetings using a chart on the travels of the patriarchs, Abraham, Isaac and Jacob. The ministry was practical, interesting and enlightening. They also had a week of much appreciated and timely ministry from brother Arnold Adams. Brother James Webb spent three nights with the saints taking up I Corinthians 3.

Carleton, B.C. - Brother Sydney Maxwell had a week of Bible Readings on II Timothy.

Fleetwood, B.C. - Brethren Douglas Howard and David Richards are in the second week of gospel meetings.

Port Alberni, B.C. - Brethren Richard Robertson and James Webb are starting gospel meetings on March 17.

Terrace, B.C. - Brethren Andrew Bergsma and Alex Wilson are preaching the gospel here. One professed in the first week and others are concerned.

REPORTS - FOREIGN

ANTIGUA - Brother Eric McCullough leaves for this island on March 17 for a six-week period to follow up gospel activity which he and brother Jack Noble saw done last year. He will be holding forth in gospel meetings in two different areas where there is an interest, namely, Sea View Farm and Freemansville.

AUSTRALIA

Brisbane - Brother Harold Paisley continues nightly in Conference Hall taking up the Book of Revelation, with good interest being shown. The saints in Lismore, Old Bonalbo, Chinchilla and Toowoomba have been encouraged and refreshed by the ministry and faithful presentation of the gospel.

Sydney - Brethren Harold Paisley and Leo Strahan had an exceptional interest in the gospel tent where a good number professed to be saved.

Tasmania - Brethren William Nesbitt and Leo Strahan started in gospel meetings in the tent on March 10.

NORTHERN IRELAND AND EIRE -

COUNTY ANTRIM - Ballyclare Gospel Hall -Brethren George McKinley and Thomas McNeill continue in the gospel with reports of one professing to be saved. **Harryville Gospel Hall** - Brethren Samuel Ferguson and Norman Turkington have been here for seven weeks with large numbers in attendance and some blessing in salvation.

COUNTY ARMAGH - Armagh City - Brethren Henry (Harry) Wilson and Thomas Wright, both on furlough from Brazil, are seeing blessing in souls being saved and with good attendance at the gospel meetings being held in the Mall Gospel Hall. **Tullyroan Gospel Hall** - Brethren James Brown and Jack Lenox have been preaching here for the past four weeks with fair interest.

COUNTY DOWN - Mournes-Ballykeel Gospel Hall -Brethren James Martin and Wilson Jennings continue with well-attended gospel meetings. One has professed. **Ballymagarrick Gospel Hall** - Attendance is most encouraging with some professing to be saved in gospel meetings conducted by brethren James G. Hutchinson and Albert Aiken. **Mullafer-naghan Gospel Hall** - Brethren Albert McShane and John Hawthorne are having large gospel meetings with blessing in salvation.

COUNTY LONDONDERRY - Bellaghy Gospel Hall -Brethren David Morgan of Wales and Uel Ussher of Venezuela are declaring the word of life with sustained interest with one professing to be saved.

BELFAST - Bloomfield Gospel Hall - Brother James Allen continues here with good attendance and some professing to be saved.

CONFERENCES

Stout, IA - The Lord's Coming - I Thessalonians 4 - will be the subject of the Bible Reading on Saturday morning from 10:00 to 12:00 and Isaiah 53 will be considered in the Bible Reading on Lord's Day morning at their conference scheduled for April 13 and 14.

Crapaud, P.E.I. - The thirty-fifth annual conference to be held on May 18, 19 and 20. Prayer Meeting on Friday at 7:30 in the Gospel Hall, Crapaud. All other meetings to be held in the Kensington Regional High School, Kensington, P.E.I., with first meeting on Saturday at 2:30. Breaking of Bread at 10:00 in each of the five Gospel Halls sponsoring the conference. Corr. Donald G. Ramsay, R.R. #4, Cornwall, P.E.I. COA 1H0. (902) 566-2119. School (902) 836-3168.

Ottawa, Ont. - Annual conference to be held in the Gospel Hall, 1087 River Road on May 18 and 19 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday from 10:00 to 12:00 on the Government and Authority of the Assembly -Matthew 18 and Acts 2. Bible Reading on Lord's Day at 9:00 on the Fellowship and Worship of the Assembly - I Corinthians 11. Breaking of Bread at 10:30. Lord's servants walking in the old paths and teaching the same are welcome to minister the Word. Corr. Kenneth E. Prince, 1246 Kitchener Avenue, Ottawa, Ont. K1V 6W5. (613) 733-1668. Gospel Hall (613) 748-0269. NOTE: The dates are one week later than in previous years.

Midland and Waubaushene, Ont. - Conference to be held on May 18 and 19. Prayer Meeting on Saturday at 10:00 followed by a Bible Reading on Romans 12. Breaking of Bread at 9:30. All meetings to be held in the

Penetanguishene Secondary School, Dunlop Street, Penetanguishene, Ont. Corr. Gordon Hanna, Box 741, Midland, Ont. L4R 4P4. (705) 526-4053 or Ed Heels, Box 363, Midland, Ont. L4R 4L1. (705) 534-3698. School (705) 549-7446.

Calgary, Alta. - West Hillhurst Gospel Hall - Annual conference convened by the West Hillhurst, Acadia and Forest Lawn Assemblies to be held on May 18, 19 and 20 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 2326 - 7th Avenue, N.W., except on Lord's Day, when the meetings will be held in the Queen Elizabeth High School, 512-18th Street, N.W. Corr. Garry W. Seale, 3111 Conrad Crescent, N.W., Calgary, Alberta T2L 1B7. (403) 282-1383. Gospel Hall (403) 289-2688. School (403) 283-8434.

Byfield, MA - The 104th conference to be held on May 25 and 26 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 1 Central Street. All other meetings to be held in the Town Hall. Breaking of Bread at 10:30. Brethren walking in the old paths and who teach the same are welcome in ministry. Corr. John H. Short, 145 Main Street, Byfield, MA 01922. (617) 465-2207.

Hickory, NC - The assembly is convening their third annual conference on May 25 and 26 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, 253 - 17th Avenue, N.E. Corr. J. Arnold McDonald, Route 2, Box 116, Iron Station, NC 28080. (704) 263-8649. Note the change of dates from those of last year.

Omaha, NE - Conference to be held on May 26 and 27 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 9:45. Bible Reading on Monday from 10:00 to 12:00 - Colossians 3. All meetings to be held in the Gospel Hall, North 69th Street and Hartman Avenue. Corr. Sam Eadie, 4608 North 90th Street, Omaha, NE 68134. (402) 572-7523. Gospel Hall (402) 571-5983.

Forest Grove, OR - Annual conference on May 25, 26 and 27 with first meeting on Saturday at 2:30. Bible Reading on Lord's Day - subject - Titus 1. Breaking of Bread at 9:45. Bible Reading on Monday from 10:00 to 12:00 - Titus 2. No meeting in the afternoon. All meetings to be held in the Gospel Hall, 21st and Cedar Streets. Corr. Frank H. Goff, 1400 Sills Court, Forest Grove, OR 97116. (503) 357-9128. Gospel Hall (503) 357-4986.

Sarnia, Ont. - Conference to be held on May 25 and 26 with Prayer Meeting on Friday in the Gospel Hall, College and Davis Street. All other meetings to be held in the Northern Collegiate, 940 Michigan Avenue, just north of Highway 402. Breaking of Bread at 10:00. Corr. Robert W. Kember, 2493 London Road, Sarnia, Ont. N7T 7H2. (519) 542-7978. School (519) 542-4555.

Eden Grove, Ont. - One-day annual conference on June 2nd. Prayer Meeting on Saturday at 7:30 in the Gospel Hall. Breaking of Bread at 10:00. Meetings on Lord's Day will be held in the Elmwood Community Center, six miles north of Hanover and one-half mile west from flasher light in Elmwood. Corr. John W. Boddy, R.R. #4, Walkerton, Ont. N0G 2V0. (519) 366-2302. Community Center (519) 363-9911.

Garnavillo, IA - Conference to be held on June 8 and 9 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the High School. Breaking of Bread at 10:30. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. (319) 964-2389.

Nipissing Junction, Ont. - The assembly will hold their third conference in the Gospel Hall, Lakeshore Drive at By-Pass on June 8 and 9 with Prayer Meeting on Friday at 7:30. Bible Readings on Saturday -Romans 6 and Lord's Day - The Assembly. Breaking of Bread at 9:30. Corr. Clarence R. Black, Route #1, Callander, Ont. P0H 1H0. (705) 752-2187.

Augusta, ME - Conference to be held in the Gospel Hall on June 15 and 16 with Prayer Meeting on Friday at 7:30. Bible Reading each morning at 9:00. Breaking of Bread at 10:30. Corr. James P. Thompson, Route #4, Box 971, Augusta, ME 04330. (207) 495-3590. NOTE: This is one week earlier than in previous years.

HOME CALLS

Clementsvalle, N.S. - Our respected brother, **Louis Henshaw**, after a period of failing health, was called Home on December 19 at the age of 76. He was saved late in life, and some will recall the joy he had when he obeyed the Lord in baptism at the Clementsvalle conference in 1981. Shortly thereafter, he was received into the fellowship of the assembly and attended the different meetings as long as he was able. The large funeral service bore testimony to the esteem he had among those in the community.

Arnstein, Ont. - Our dear brother, **Ed Bain**, age 58, passed into the Lord's presence on January 18 after a lengthy illness. As a young man, he went to Toronto to escape the influence of a godly home and the claims of the gospel. But God intervened and saved him at the age of 20. He was first in assembly fellowship at Pape Avenue in Toronto before moving back to Arnstein in 1949 where he continued until his Homecall.

Charlton, Ont. - Our dear brother, **Kenneth Moore**, age 70, was called Home to be with the Lord very suddenly on January 25. He was born in Prince Edward Island and later moved to Cochrane, Ontario. He was saved at the age of 19 through the preaching of brethren Lennox and Busbe, subsequently moving to Charlton where he was in assembly fellowship until the end of his days. He was a faithful brother who will be missed by all. The gospel was preached to a full hall by brother Ken Moore (same name), who labors in that region. He leaves a widow, five daughters and two sons who need our prayers.

Sunnyslope, AZ - Our dear sister, **Mrs. Mary Fanfarillo**, age 79, went to be with Christ on February 3. She was saved at the age of 28 in the State of Pennsylvania. For her husband's health's sake, they moved to Phoenix where she sought the fellowship of the believers. She was noted for her hospitality and the simplicity of her faith. She was part of the Phoenix Assembly until eighteen months ago when she moved to Sunnyslope and was part of the fellowship there. She went on well until the Lord took her unto Himself, never missing an assembly meeting as long as health permitted. She leaves a son, Michael, who is in assembly fellowship and two daughters.

Pennsauken, NJ - Our beloved sister, **Mrs. Edith F. Rue**, age 81, passed into His presence on February 8 at the Home in Longport. She was born February 14, 1903 and saved in her teens. On November 10, 1926, she was married to Herbert C. Rue, who predeceased her on August 16, 1975. This couple will be remembered as having Bibles, books, etc. for sale at the conferences in that area. For the past few years, she has been a resident at Longport. She is survived by four children, one of whom (Mrs. Miriam Hubler) is in the fellowship of the Pennsauken Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



COME, MAKE THY CHOICE

By William Blane

Come, make thy choice! - for life or death eternal,
Christ or the world - the broad or narrow way;
The Father's Home, or the abode infernal,
Unending joy or sorrow - *choose today.*

Come, make thy choice! Behold how Time is flying -
Speeding the fatal hour for grave and gay!
Thine every heart-throb whispers, "Thou art dying,"
Eternal int'rests urge thee - *choose today.*

Come, make thy choice! It may be now or never;
'Tis worse than madness longer to delay;
Now is the hinge of all the vast "forever;"
Tomorrow never cometh - *choose today.*

Come, make thy choice! Hark! 'tis the lamentation
Of late repentance, where Hope sheds no ray -
"O for one hour on earth to take salvation;
But 'tis too late for ever" - *choose today.*

Come, make thy choice! God waits for thy decision;
O wilt thou not, as conscience bids thee, say:
'I will, I do despise the world's false vision,
And for the Cross of Jesus *choose today.*

MAY, 1985

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **OUR** deadline is the 8th of the month, so please get them in on time.

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NOTICE

Copies of Brother Ferguson's book, "The Four Days of Scripture and The Foursquare City" are still available from the Publisher, \$5.00 postpaid. Matthew J. Brescia, 66 Connecticut Boulevard, East Hartford, CT 06108. Please include printed name and address with your remittance.

NOTICE

Our esteemed brother, George Campbell, went Home on March 21. A memorial and photo will appear in the June issue.

Also, Miss Edith Gulston of Venezuela went to be with the Lord. Details to follow in next issue.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

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* * * * *

"Faith which worketh by love." (Galations 5:6)

"How many years hast thou, my heart,
Acted the barren fig tree's part,
Leafy and fresh and fair,
Enjoying heavenly dews of grace,
And sunny smiles from God's Own Face,
But where the fruit? ah! Where?"

"Learn, O my soul, what God demands,
Is not a faith like barren sands,
But fruit of heavenly hue;
By this we prove that Christ we know,
If in His holy steps we go,
Faith works by love, if true."

R. M. McCheyne

THE WONDER OF THE BOOK

Selected - Submitted by Albert Hull

The wonder of the Book grows upon us as our experience is enlarged, for the more deeply we search it, the more we feel that the Bible is not merely a book, but The Book. It alone is the universal Book, the eternal Book, the Book for all time. It is the voice of the Lord. It stand alone, unapproachable in its grandeur, as high above all other books as heaven is above earth, or as the Son of God is above the sons of men.

THE WONDER OF ITS FORMATION

One of the first things about this Book that evokes our wonder is the very fact of its existence, for there was never any order given to any man to plan the Bible, nor was there ever any concerted plan on the part of the men who wrote to write the Bible. The way in which the Bible grew is one of the mysteries of our time. Little by little, century after century, it came out in fragments, written by various men, without any concerted arrangement. One wrote a part in Arabia, another in Syria, a third in Palestine, another in Greece and Italy, and the first part was written hundreds of years before the man who wrote the last part was born.

Here is a Book that took at least fifteen hundred years to write, spanning sixty generations of this world's history. It enlarges our conceptions of God and gives us new ideas of His infinite patience as He watched the strain, the haste and restlessness of man across the feverish years, while slowly the great Book grew. Here a little, and there a little, history, prophecy, poetry and biography, it came forth before a needy world in its finished completeness.

There was no pre-arrangement by men. It is not as if Matthew, Mark, Luke and John met in committee, and after solemn conference and seeking for the leading of the Spirit, Matthew undertook to write of Christ as the King, and Mark agreed to write of Him as the Servant, Luke undertaking to delineate Him as the Man, and John determining to crown it all by writing of Him as the Son of God. It was not as if Paul and James met, and after talking and praying about it, agreed that Paul should write of the doctrinal and James of the practical aspects of the Christian faith. There is no trace of such a thing. They simply wrote as they were moved by the Spirit to meet a present need, to teach some glorious truth, to express some earnest longing, and from the aggregation of their writings came this miraculous unit that we call the New Testament.

THE WONDER OF ITS UNIFICATION

The Bible, though regarded as a Book, is in fact a library of sixty-six volumes, written by between thirty and forty different

authors, in three languages, on totally different topics and in extraordinarily different circumstances. One wrote history, another biography, one wrote on theology, another poetry, another prophecy, others on philosophy, jurisprudence, genealogy, ethnology, and narratives of wonderful journeys. Here in the Bible, we have them all, in a little Book that a child can carry in its little hand. The strangest thing of all is that, although their subjects are so diverse and difficult, and although it was impossible for the man who wrote the first pages to have the slightest knowledge what others would write 1500 years later, yet this collection of writings is not only unified by men in one Book, but so unified by God, the Author, that we can never think of it today as anything else but one Book! And one Book it is indeed - the miracle of all literary unity.

THE WONDER OF ITS INTEREST

Another marvellous thing about this Book is that it is the only book in the world read by all classes and all sorts of people. Literary people rarely read a child's book, and children do not read books of philosophy and science. There is but one Book that is read by the wisest of men, read to the little child, and read by the old man as he trembles on the brink of another world. Professor Dyson Hague asked the nurse what she was reading to his daughter, and she replied, "I am reading the story of Joseph in the Bible," and the child added, "And please do not stop her, father." She was listening with delighted interest to a story that had been written in Hebrew three thousand five hundred years before. Not far away from the same room where the child was listening, there sat one of the greatest of modern scientists, Sir William Dawson (a humble believer in the Lord Jesus Christ), reading with profound devotion and higher delight the pages of the same marvellous Book. Here is a phenomenon - one of the ablest of modern scientists delights in reading a Book which is the joy of a little child in the nursery!

THE WONDER OF ITS LANGUAGE

The Book was not written in the seats of learning, either at Athens in Greece or at Alexandria in Egypt, but in Palestine. Some of the writers were not distinguished for their scholarship. Some did not speak even their own language perfectly. Peter was betrayed by his Galilean dialect, and he and John were described in Acts 4:13 as "ignorant and unlearned men." Many of the men who wrote the Bible were of that character. One was a farm-hand, another a shepherd, others were fishermen. They were men of no literary reputation, and yet by the mysterious power of God, the Book has become the standard of language of the most literary nations of the world.

THE WONDER OF ITS PRESERVATION

The Bible has withstood ages of ferocious and incessant persecution. Century after century, men have tried to burn it and to bury it and to extirpate it. Kings of the earth set themselves and rulers of the church have taken counsel together to destroy it. Diocletian, the Roman Emperor, inaugurated in AD303 a terrific onslaught upon the Book. Bibles were destroyed. Christians were slain, and the Emperor boasted that the very name of the Christians was blotted out, and yet after a few years, the Bible came forth as Noah from the Ark to repeople the earth, and in AD325, Constantine enthroned the Bible as the Infallible Judge of Truth in the great council of the Church held in that year.

Later the Church of Rome denied the Scriptures to the people, and for ages the Bible was practically an unknown book. Martin Luther was a grown man when he said that he had never seen a Bible in his life. No jailor ever kept a prisoner closer than the Church of Rome kept the Bible from the people.

The worst opposition of all has been during the last two hundred years, with rationalism and modernism seeking to undermine the authority, inspiration and inerrancy of the Holy Scriptures. It was Voltaire's boast that within one hundred years of his death, not a Bible would be found save as an antiquarian curiosity. Many more than one hundred years have passed, and other pens and other voices have joined in the attack, but the Bible remains and is being more widely distributed and used than ever before.

THE BIBLE IS SELF-AUTHENTICATING

You need no historical critic for God's Own Word. The Holy Spirit, who is the Author of the Book, makes it speak to our souls in such power as to give divine conviction. Men may arise to unsettle and destroy, but the Spirit of Christ comes to validate and confirm, with a certainty that is incommunicable by mere reason, and is impervious to the assaults of doubt. Spurgeon spoke of a poor woman who was challenged by an agnostic to prove that the Bible in her hand was God's Word. She pointed to the sun and said, "Can you prove that there is a sun in the sky?" The unbeliever answered, "Of course, the proof is that it warms me and I see its light." "That is it," she replied, "and the best proof that this Book is the Word of God is that it warms and lights my soul."

IT CANNOT BE IMPROVED

We do not gild gold. We do not paint rubies. We cannot brighten diamonds. Neither can any artist add any final touch to this finished Word of God. It stands as the sun in the sky, and this proud age can add nothing to it. It has the glory of God, and any attempt to improve it can but disfigure it. It speaks with authority and breaks upon you as the Voice from heaven. Five hundred times in the Pentateuch, three hundred times in the following books and

twelve hundred times in the prophets, the declarations are prefaced or concluded with such expressions as "Hear the Word of the Lord," or "Thus saith the Lord." No other book dares thus to address itself to the universal conscience. No other speaks with such a binding claim or presumes to command the obedience of all mankind. The Book speaks to the inner conscience with the authority of God Himself.

IT IS LIVING AND POWERFUL

Men think of the Bible as a Book that was inspired, and this is true, but it is also true that it still comes sweeping into the hearts of men today, and the same breath of God that gave it life makes it living and spiritually energizing today. This is a most remarkable and unique feature of the Bible - I feel that it is *mine*. Its promises are mine. The 103rd Psalm is not ancient Hebrew, it is a present-day message to my soul. The other day, I took up an old Bible that my mother gave me, in which years ago I had marked Genesis 28:15 when I was in great trouble and had to leave my wife and children and travel in quest of health in distant lands. One day as I opened the Bible at random, these words came before my eye. Shall I ever forget the flood of comfort that swept over my soul as I read that verse? "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land." All the critics in the world could never persuade my soul that those words were a mere echo of some far-off relic of a Babylonian legend or oriental myth. No, no! That was a message to *me*, and it swept into my soul as a voice from heaven and lifted me up. No man will ever shake me out of the conviction that that message was God's Own Word to me - inspiring because inspired.

IT REVEALS CHRIST

The supreme wonder of the Book is Christ, Who is its fulness, its centre, its great subject. Of the whole Book it may be said, "The glory of God does lighten it, and the Lamb is the light thereof." As long as men live upon the face of the globe, the Book that tells of Christ the Revealer, Redeemer, the Risen, Reigning, Returning Lord will draw men's hearts like a magnet, and men will stand by it, and live for it, and die for it.

Do not think that we ought to read this Book as we read any other book, and study and analyze it just as we do any text book in literature or science. No! When you come to this Book, come to it with reverence. Read it with a plea for the Spirit's help. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Other books are of the earth. This is from heaven; it is the living Word of the Living God, supernatural in origin, divine in authorship, regenerative in power, infallible in authority, personal in application, inspired in its every part.

AUTONOMY OR FELLOWSHIP - WHICH?

By James Walmsley

The two words "autonomy" and "fellowship" could almost be regarded as presenting us with a delicate balancing act, or perhaps they could be likened to the marriage of two people of different outlook, temperament and character. Whatever we may liken them to, there still remains the problem of deciding wisely where one stops and where the other commences.

The word "fellowship" has a very decided advantage over "autonomy" in that it represents more than one Greek word, each of which is used repeatedly in the New Testament, while "autonomy" is not found at all in English language translations, nor is there any word in Greek that could be thus translated. It is still an open question whether the choice of the word "autonomy" has been altogether felicitous, and whether brethren, when they use the word, are aware of its proper meaning. According to Webster's Dictionary, this word means, "The quality or state of being self-governing. A self-governing state. Self-directing freedom and especially moral independence." Many brethren, when confronted with the bare meaning of this word, exclaim, "That is not what I mean." The word "autonomy" is really a misnomer if what we want to express is the distinctness of individual assembly testimony and responsibility, as illustrated in the several lampstands of Revelation one. It is yet more unfortunate that the word continues to be used even though many recognize that it does not convey correctly the thought that they wish to express.

The great underlying principle that men wish to appeal to, when they speak of autonomy, is that each assembly is directly responsible to the Lord, and not to any intervening "church" committee or organization. This is perfectly true. It should not be forgotten, however, that this is a statement of responsibility and not of independence. Not that one church depends on another, nor can any church refer to itself as the "mother" church, as, for instance, when through its labours, it has the joy of seeing another assembly formed. Our views, then, of dependent responsibility could be crystallized if, when interpreting the references to the churches in Revelation 1-3, we kept in view the fact that the content of each letter is applied equally to each of the seven churches named. In each letter, one church only is addressed, as, for instance, "To the church at Ephesus, write . . ." but in conclusion, it is said, "He that hath ears to hear, let him hear what the Spirit saith to the churches." This is repeated without exception in each of the seven letters. Each church is viewed in its primary relation to the Lord, though a secondary relationship is viewed as equally valid. This is the relationship that exists between one assembly and all others that stand

in a like relation to the Lord, and is expressed by the plural word "churches." Far from being autonomous, each assembly recognizes and accepts all teaching of doctrinal and moral import that emanates from a risen Lord, irrespective of what local church may have been the original recipient of His communications. It would be interesting, in this connection, to enquire as to how many of the New Testament letters are of an encyclical nature, and to note the pattern of the early churches (See I Thess. 2:14).

There is the danger that unbalanced reasonings that are based solely on the word "autonomy" may become purely negative in character and tend to fractionalize the fellowship that has existed for years between assemblies. In areas where there are several assemblies and one of them commences a special series of meetings, autonomy is likely to be invoked as the overriding reason for assemblies in the area *not* throwing their weight into the effort. Under such circumstances, brethren have actually said, "This is not our effort." In circumstances of this nature, autonomy has become a catch-all phrase for opting out of activities that are gospel and assembly-oriented. In consequence, some small assemblies have been unjustly denied the supportive fellowship that would have been for them a source of joy and encouragement.

Much more could be written as to the varied ways in which extreme concepts of autonomy have had an adverse effect on the fellowship of saints. However, it is a joy to turn to the thought of "fellowship" and the multiform ways in which it is brought to our attention in the New Testament. Quite apart from the words usually translated, "fellowship, communion, partake," etc. there is a large variety of words, commencing with the Greek prefix "sun," which convey to us the fulness of fellowship as enjoyed by apostolic-era believers. Many such words are of infrequent use, nevertheless, they are often taken up to express the most comprehensive aspects of fellowship, such as the word "partakers" used at Ephesians 3:6 and 5:7. The expression "partake of afflictions" (II Tim. 1:8) is rightly translated "suffer evil along with." See also Col. 2:19, "knit or united together;" Rom. 8:17, "glorified together;" Phil. 3:21, "to fashion like, or conform to," etc., etc. Such words, all indicating the doing of things together, are much more common than we realize, and refer to such matters as: "to eat with," (Gal. 2:12); "Helping, or labouring together," (II Cor. 1:11; "rejoice with," (Phil. 2:17); "be refreshed with you," (Rom. 15:32); "to send with," (II Cor. 12:18); "accompanied" (in journeys) (Acts 20:4); "help, or work with," (I Cor. 16:16); "help, or assist," (Phil. 4:3), and there are many more such references.

One cannot read the New Testament without realizing that those first believers laid hold upon every opportunity of enjoying fellowship together. It is impossible to discern this without becoming aware of the fact that even the apparently common experiences

of life were for them times of fellowship, one with another. Many saints today seem to feel that "there is nothing to do." What appears to be common and perhaps unimportant may be sanctified as golden opportunities of aiding, supporting, consoling, encouraging one another, and above all of serving our Lord Jesus Christ. In the days of Malachi, there were not many godly in the nation, but the Lord took into account that "they that feared the Lord spake often *one to another*; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Surely one of our most blessed experiences as believers is to be *together* and to speak of Him, and think upon His name. May the Lord graciously grant us to *enjoy this unspeakable privilege in these times in which we live.*

* * * * *

RUTH'S DECISION

(Ruth 1:16-22)

By Phillip Harding

One has aptly said that whereas in verses 1-5 we have the Tragic Story and in verses 6-15 the Troubled Soul, here we have the Touching Scene. How delightful to see the affection of Ruth for Naomi in the choice that she makes. We can apply this sevenfold choice in a practical way to present-day believers.

1. THE CHOICE OF A LEADER

*"Intreat me not to leave thee, or
to return from following after thee."*

Salvation clearly involves following Christ Who has left us an example (I Peter 2:21). We are exhorted to "run with patience the race that is set before us, looking unto Jesus the Author (Leader) and Finisher (Perfecter) of faith" (Heb. 12:1-2). Following Christ is costly for it demands true love and sacrifice: -

(a) True Devotion - True love is not mere sentiment or emotion but a motivating force in the life, a power that compels the individual along a pathway that will bring pleasure to the person who is the object of that love. Devotion to the Person of Christ will always be manifested in the following of Him and will inevitably produce obedience to His Word - "if ye love Me, keep My commandments" (John 14:15). If we hesitate to obey Him, it is because someone or something has come between our hearts' affection and Him. Remember, self-will and self-pleasure denies love to Christ. Surely, when we think of what our blessed Lord endured at Calvary and what He has done for us, we must readily acknowledge that He alone deserves the first place in our affections.

(b) Willing Sacrifice - "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24).

Here, the Lord indicates that three things are involved in choosing Him: (1) The Denial of Self - the recognition that self cannot produce anything acceptable to God. This we readily acknowledged when we got saved - nothing in us to merit salvation. However, this initial acknowledgement should be operative in every department of the Christian life. (2) The Deliberate Choice - "take up his cross." This is not sickness or circumstances over which we have no control, but a deliberate decision to follow Christ although that will inevitably involve sharing His rejection and reproach. Dear child of God, links with Christ involve us in suffering reproach for Christ (Heb. 11:25-26). (3) The Dedication in Following - "follow Me." Following is linked with the Proof of His Sheep (John 10:27), the Pathway of Service (Matt. 4:19), the Pattern of Suffering (I Peter 2:21) and the Principle of Steadfastness (Heb. 12:1-2).

2. THE CHOICE OF A PATHWAY

"with thee thou goest, I will go."

By trusting Christ, every believer made the choice of a pathway - the Christian pathway. In the book of the Acts, the Christian life is referred to as "the way" - "Saul persecuted any of this (the) way" (Acts 9:2); unbelievers "spoke evil of that (the) way" (Acts 19:9); "there arose no small stir about that (the) way" (Acts 19:23); "I persecuted this way" (Acts 22:4); and "after the way they call heresy" (Acts 24:14). Therefore, reference in the Acts to "the way" is to a pathway of life, a manner of living, links with Christ that affect the character and conduct of the individual. The commencement of that way of life for a person is by coming to the Lord Jesus Christ Who said, "I am the Way" (John 14:6).

The character of that way is righteousness which every believer is to display (Rom. 6:13; I Tim. 6:11); the principle of that way of life is faith for "we walk by faith, not by sight" (II Cor. 5:7); the expression of that way is love - "by this shall all men know that ye are My disciples" (John 13:35); and the enjoyment along that way is peace - peace with God and the peace of God (Rom. 5:1; Phil. 4:7).

3. THE CHOICE OF A LODGING PLACE

"where thou lodgest, I will lodge."

Every believer should have a spiritual lodging place - a place to be cared for and to be nourished until the Lord comes. The New Testament knows of only one such place - the local assembly. The local assembly is temporal in the sense that it is only until the Lord comes, but nevertheless it is the divinely appointed place for every believer in the locality. It is not a place of convenience but a place of privilege and responsibility. Bethany is a delightful picture of the local assembly for it was the place where the Lordship of Christ was owned, where His presence and power were experienced, and

where all was done out of love for Him. The local assembly is a company of believers gathered to the Lord's Name alone, recognizing the sole authority of the Word of God, allowing the Spirit of God to control, and all that is done there should be done out of love to Christ and in keeping with His holy character. Every believer needs a spiritual home while here, and it is God's intention for every believer to be in a local assembly.

4. THE CHOICE OF A PEOPLE

"thy people shall be my people."

Ruth was leaving her people by nature to forge links with the people of God. Natural ties are limited, being only for time, but links with the people of God are eternal. On trusting the Lord Jesus Christ, we were born into the family of God and became part of a people with whom we had no previous links. That people is called a "peculiar people" twice over in the New Testament: -

(a) Titus 2:14 - The idea in the word translated "peculiar" is that of possession. We belong to a selected people, a special people who have been redeemed from all lawlessness - a people purified and characterized by being zealous of good works.

(b) I Peter 2:9 - Whereas in Titus 2:14, the stress is really upon the purposes of redemption, here the stress seems to be upon the possession of God. We are a people for a possession - the possession of God - His Own possession.

5. THE CHOICE OF GOD

"thy God shall be my God."

Ruth turned to the true God from the idols of Moab which had no life or power. How like the Thessalonians who "turned to God from idols" (I Thess. 1:9). What a transformation! What wondrous grace to be now linked with: -

(a) The Saviour God - "God our Saviour" (I Tim. 1:1). The One Who, in amazing love, has provided salvation at infinite cost to Himself.

(b) The Faithful God - "God is faithful by Whom ye were called . . ." (I Cor. 1:9). He is faithful to His character, His word and to all His promises. As we look back over our lives, we can surely say "great is Thy faithfulness" (Lam. 3:23).

(c) The Almighty God - El Shaddai (Gen. 17:1) - the all-sufficient One Who can meet every need along the pathway. "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

(d) The Holy God - "He is a holy God" (Josh. 24:19). Relationship with Him demands holiness of life - "as He which hath called you is holy, so be ye holy in all manner of conversation (behaviour)" (I Peter 1:15).

6. THE CHOICE OF A PLACE OF DEATH

"where thou diest will I die."

We can link this with Calvary. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). This, of course, is positional as is Rom. 6:6 "our old man is crucified with Him." In the death of Christ, our standing in Adam was fully and finally dealt with and at Calvary, God not only made an end of our sins, but also an end of us as sinners. However, there should be a practical outworking of this truth in our lives. The cross has come into our lives, severing us from the world and imparting new life to us. This is clearly seen in Gal. 2:20 and Gal. 6:14, where a new kind of life and separation from the world are emphasized. We are thus exhorted "reckon ye also yourselves to be dead indeed unto sin, but alive unto God. . . . yield your members as instruments of righteousness unto God" (Rom. 6:11-13).

7. THE CHOICE OF A BURIAL PLACE

"there will I be buried."

How apt to link this with baptism - "buried with Him in baptism" (Col. 2:12). Without going into the verse quoted, we are applying this to water baptism: -

(a) The Authority for Baptism - the highest possible - the Lord Himself (Matt. 28:19-20).

(b) The Practice of Baptism - This is clearly emphasized in the book of the Acts (Acts 8:12, 37; 9:18; 10:48; 16:13-15, 33-34).

(c) The Subjects for Baptism - Those who have trusted Christ - believers only (Acts 2:41; 8:12; 18:8).

(d) The Mode of Baptism - The word translated "baptism" means "to dip" and carries the thought of immersion, submersion and emergence. The Greek word was used for the dyeing of a garment, thus complete immersion is involved in baptism. This is why much water was needed (John 3:23) and why "they went down both into the water" (Acts 8:38).

(e) The Reason for Baptism - It is an act of confessing Christ as Lord and Saviour, an act of submission to His command, an act of proclaiming the death, burial and resurrection of Christ, and an act of identification with Christ.

Ruth's sevenfold choice indicated: -

Salvation - She linked herself with the God of Israel

Renunciation - She renounced her old life and links

Association - She associated herself with the people of God

Separation - She left Moab never to return

Appropriation - She laid hold of the promises of God

Consecration - She was steadfast in mind and purpose

Expectation - She looked forward to all that was ahead

"WHO SHALL ROLL AWAY THE STONE?"**(Mark 16:3, 4)***Selected*

What poor weeping ones were saying
 Nineteen hundred years ago,
 We, the same weak faith betraying,
 Say in our sad hours of woe.

Looking at some trouble lying
 In the dark and dread unknown,
 We, too, often ask, with sighing,
 "Who shall roll away the stone?"

Thus with care our spirits crushing,
 When they might from care be free,
 And in joyous song out-gushing,
 Rise in rapture, Lord, to Thee.

For before the way was ended
 Oft we've had the joy to own,
 Angels have from heaven descended,
 And have rolled away the stone.

Many a storm-cloud sweeping o'er us
 Never pours on us its rain;
 Many a grief we see before us
 Never comes to cause us pain.

Ofttimes in the feared "tomorrow"
 Sunshine comes - the cloud has flown!
 Ask not, then, in foolish sorrow,
 "Who shall roll away the stone?"

Burden not thy soul with sadness;
 Make a wiser, better choice;
 Drink the wine of life with gladness,
 God doth bid thee, "Saint, rejoice."

In today's bright sunlight basking,
 Leave tomorrow's cares alone;
 Spoil not present joys by asking,
 "Who shall roll away the stone?"

* * * * *

REMOVE NOT THE ANCIENT LANDMARK (Prov. 22:26)

The Spirit will not say, "Now that times have changed, we must change our course." No; not even if great signs and miracles were done to prove it. The Spirit would hold fast, without stirring a hair's breadth, to the pure Word of God, the Word that endureth forever.

William Farel

THOUGHTS ON ACTS TWO (Part II)

By George Graham

Two questions may be asked: First, why were these believers baptized? Second, what is the meaning or significance of baptism? Let us look at the first question. When the risen Lord met His disciples at the appointed place, a mountain in Galilee, before He ascended up into heaven, from whence He had come, He gave them their commission saying, "All power or authority is given unto me in heaven and on earth. Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the age." (Matt. 28:18-20). Here in Acts 2, we have the apostles carrying out the Lord's command. As we read through the Acts of the Apostles (Acts of the Holy Spirit correctly speaking), we discover all who believed were baptized. This ordinance was not only for the time then present, but also is to be continued to the end of the age. There are those who make light of baptism, saying it is not essential, the repentant thief on the cross went to heaven without being baptized. To talk like this is foolish. It is linked with believing in Mark 16:16. We might also say we can get to heaven without believing. Baptism is commanded by the Lord, and that should be enough for any true believer.

Let us look now at the second question. The meaning or significance of baptism is brought out very plainly and simply in Rom. 6:3-5. The believer is looked at as having died with Christ, buried with Him and raised again with Him to walk in newness of life. In our baptism, we are declaring publicly what has already taken place in the eyes of the God of heaven, our association with a crucified, risen and glorified Christ. The old man is dead. I am now a new creature or creation in Christ Jesus (II Cor. 5:17). My responsibility now is to live out practically what my baptism in water teaches. I cannot live now as once I did. The Cross of Christ has separated me from the world (Gal. 6:14). In John 17, the Lord, speaking to the Father about His own, said, "They are not of the world, even as I am not of the world" (verses 14 & 16). We are in the world but not of it. Old associations, companionships, habits, etc., are and should be a thing of the past. *Finis* is the word. As risen with Christ, I have been brought into a new relationship, divine and spiritual, therefore my interests should be in spiritual things. In Col. 2, the truth of believers baptism is brought before us, and as we enter chapter 3, we have a very practical exhortation, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and

your life is hid with Christ in God" (verses 1-3). I don't suppose the believers (about three thousand) in Acts 2 understood the meaning or significance of baptism when they were baptized, neither yet did we. It was enough for them and us that it was commanded by the Lord. We gladly obeyed His word and command. The word baptism is really an untranslated Greek word *Baptisma*. W.E. Vine in his *Dictionary of New Testament Words*, says, "*Baptisma* (from *bapto*, to dip) consisting of the processes of immersion, submersion and emergence." The practice of infant sprinkling in the religious system is not to be found in the Word of God. There are those who practice household baptism and claim they have the authority of the Word of God for so doing. Passages like the following are used to support their practice: Acts 11:16, 16:15, 16:31-34, I Cor. 1:16. In these scriptures, all were believers, baptized at the same time. If there were younger folk, then they were believers. I have known some personally who were baptized as children in a bathtub at home, but grew up to discover in later years it meant nothing to them. They needed God's salvation and were afterwards baptized as believers.

The next thing we read is, they were added to the local assembly in Jerusalem, so called in Acts 8:1. They were members in the church which is His body by the new birth, but as baptized believers, they were added to the local assembly. Failure to notice this distinction between these two aspects of the church leads to confusion. I may be in the church which is His body and not in the local assembly. On the other hand, I may be in the local assembly (professedly) and not in the body of Christ. In plain language, I may be in the local assembly and not saved. Care must be taken in connection with reception into the local assembly. The assembly in Jerusalem was in no hurry to receive Saul of Tarsus into fellowship (Acts 9). He was received only after Barnabas commended him. Where we have human responsibility, there is always the possibility of mistakes. As a believer, I am in the body of Christ forever, never to be put out of it. It is altogether different in the local assembly. I may be put out for sin, moral or doctrinal, or I may leave of my own accord. The local assembly is called the house of God, the church of the living God (I Tim. 3:15). There is a behaviour befitting those who form part of that company. It is the place where God dwells by the Spirit. It is the place where the Word of God has absolute authority. It is the place where the Lordship of Christ is acknowledged. It is the place where there is room for the Spirit of God to lead and guide in worship and in ministry. It is the place where the priesthood of all believers is seen to function according to the Word of God. There is no human organization, no presiding official directing and guiding. It is not another place merely, but the place of God's choice. It is the outside place (Heb. 13:13). Outside to Him, in separation from Judaism and the idol

temple. In our day, separation from the vast religious system of man's making, the result of the intrusion of the mind of man into the things of God. There was no room for that in the Tabernacle or the Temple, and there is no room for it in God's local assembly. What a privileged people we are! We may be despised by the religious system, but thank God for His own words and promise, "For where two or three are gathered together unto my Name, there am I in the midst of them" (Matt. 18:20). It is the sweetest place on earth. Some of us can use the language in Psalm 26:8 (R.V.), "Lord I love the habitation of thy house and the place where Thine honour dwelleth." Again he writes, "Thy testimonies are very sure; holiness becometh thine house, O Lord, forever" (Psalm 93:5). In these days of profession, care must be exercised as to reception into God's local assembly. Never let us forget it is God's assembly. Those of whom we read in Acts 2:42, were not only added, but we read, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is what we desire to see. I have been in God's assembly for more than sixty-three (63) years and have no desire to be in any other place. I am satisfied on the authority of the Word of God, it is the place of God's choice and the place where He has been pleased to place His Name.

(To be continued)

NEW TESTAMENT PRINCIPLES

I can only feel myself responsible to present myself in the assembly when it is gathered on proper church ground, i.e., the ground laid in the New Testament. People may assemble and call themselves the Church of God, in any given locality, but if they do not exhibit the characteristic features and principles of the Church of God as set forth in the Holy Scriptures, I cannot own them.

If they refuse, or lack spiritual power, to judge worldliness, carnality or false doctrine, they are evidently not on proper church ground: they are merely a religious fraternity, which, in its collective character, I am in no wise responsible before God to own.

Hence, the child of God needs much spiritual power, and subjection to the Word, to be able to carry through all the windings of the professing church in this peculiarly evil and difficult day.

C.H. Mackintosh

A proper test of Scripture put to many professing bodies today would be sure to discover the truth of the above: where worldliness, lack of proper discipline and care as to Divine order seems to be current and accepted and gloried in, there would seem to be no obligation to acknowledge such, notwithstanding the profession of the lips. Spirituality and carnality, wordliness and godliness, order and disorder, light and darkness cannot dwell together.

W.H.F., Editor

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Should not the one who gives thanks for the bread or the cup state clearly the intention and not leave the Lord's people in uncertainty whether this was the purpose or not?

Answer: We answer in the words of Paul, "Else when thou shalt bless with the spirit, how shall he that filleth the place of him that is unlearned say Amen at thy giving of thanks, seeing that he understandeth not what thou sayest?" (I Cor. 14:16). This is a principle which may be applied to such a case. Indefinite thanksgiving can lead to confusion, as those who may be exercised to distribute the emblem may be left in doubt as to whether thanks has been given.

God is not the author of confusion, but of peace, as in all the churches of the saints (I Cor. 14:33).

Question: It has been stated that Thomas actually placed his finger in the nail-printed hands of the Lord, before he made the confession, "My Lord and my God." Is this correct?

Answer: All we know of the incident is contained in John 20:25-29. Nothing in the reading indicates that Thomas ever touched the wounded hands or side of the Saviour. A careful reading of the passage shows that when Thomas said, "Except I put my finger into the print of the nails and put my hand into His side I will not believe" he was speaking in absolute unbelief. When the Lord appeared to Thomas and addressed him, his doubts quickly banished, and he expressed himself in the greatest confession ever uttered by any of the disciples, "My Lord and my God." This confession was not by touching the hands and side of the Lord, but by seeing Him with his eyes. The Lord confirms this in our minds in His words, "Because thou hast seen Me thou hast believed" and He also added for our faith, "Blessed are they that have not seen and yet have believed."

Question: It has been stated that "as Christ was God and He died, therefore God died." Is this sound doctrine?

Answer: In answering this question, we quote the words of Sir Robert Anderson, "one half of the errors come from stating Scriptural Truths in unscriptural words."

The Lord Jesus was ever the Son of God, but it would be as irreverent to say God was born as to say God died. By God, the Scripture speaks of the Father unless otherwise stated. To assert that the Father was incarnate in Christ is heresy. A more careful addressing of ourselves to God would save from phrases which place the Father in positions which could only be occupied by the Son. It is true that the One Who died was one of the Godhead, but wrong to state that God died. The great mystery remains that God cannot die, but the Man Who died was very God.

Question: Should a believer purchase a lottery ticket?

Answer: What is the object of the purchase of such a ticket? The promoters will say for philanthropic purposes. The obvious motive for the usual purchaser can be summed up in one word - "covetousness." It is a form of gambling, with an appeal to obtaining riches quickly. Money gained by this means can never have the blessing of God (Jer. 17:11). The sad history is that many of the winners die shortly after the win, or are pierced through with other problems and sorrows (I Tim. 6:9-10). A true believer therefore should abstain from such a method of seeking gain. Christians are exhorted to "Be content with such things as ye have" for "Godliness with contentment is great gain."

Question: How can "glory" be explained simply?

Answer: The glory of young men is their strength. The glory of the woman is the man. The glory of Lebanon was its trees (Isa. 60:13). The glory of old men is a gray head. The glory of Solomon was his kingly splendour. The glory of a leopard is its spots. These are some Scriptural examples of "glory." From these, it can be seen that glory is the display of excellence.

The glory of God is seen in the Face of Jesus Christ, who is the effulgence of His glory (Heb. 1:3). The Lord Jesus Christ is the ultimate of all glory and is named as "The Glory" (James 2:1 R.V.).

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CONFERENCES

Garnavillo, IA - Genesis 22 will be the subject of the Bible Reading on Lord's Day at the conference scheduled for June 8 and 9.

Augusta, ME - Annual conference on June 15 and 16. See April issue for details.

Victoria Road, Ont. - Conference to be held in the Gospel Hall on June 15 and 16 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:30. Bible Reading - I Corinthians 15. Corr. Arthur J. Stone, R.R. #3, Kirkfield, Ont. K0M 2B0. (705) 374-4230.

Portage La Prairie, Man. - Conference to be held on June 14, 15 and 16 with Prayer Meeting on Thursday at 7:30. This meeting along with the meetings scheduled for Friday are to be held in the Gospel Hall, 102 First Street, N.W. Other meetings to be held in the Yellow Quill School, 2400 Crescent Road West. Bible Readings on Friday at 10:30 and 1:30. Breaking of Bread at 10:30. Corr. David Ronald, S.S. #1, Site 3, Box 30, Portage la Prairie, Man. R1N 3A6. (204) 857-9831. Gospel Hall (204) 857-7218.

Halifax, N.S. - The assembly will conduct their fourth Bible Reading conference on June 22 and 23 with Prayer Meeting on Friday at 7:30. Readings on both days at 9:00 and 1:30. Subject - "Things to Come" - The Rapture, The Revelation, Events in Heaven, Events on Earth and the Christian's Walk. Breaking of Bread at 10:00. All meetings to be held in the Charles P. Allen High School, Duke Street, Bedford, N.S. Corr. Edward

Walsh, 9 Lakeview Point Road, Dartmouth, N.S. B2Y 3H1. (902) 463-5664. Contact can also be made with Lloyd Cain, 76 Spence Drive, Dartmouth, N.S. B2V 1W5. (902) 435-4508 or Samuel R. Cairns, 118 Dorothea Drive, Dartmouth, N.S. B2W 2E8. (902) 435-1709. School (902) 835-2196 or (902) 835-7288.

Glen Ewen, Sask. - Annual conference (their 86th) to be held on June 21, 22 and 23 in the Gospel Hall, located 8 miles south of Glen Ewen, with Prayer Meeting on Thursday at 7:30. Breaking of Bread at 10:30. Bible Readings on Friday - I Corinthians 3 and Saturday - II Corinthians 5. Corr. Allan T. Macfarlane, Glen Ewen, Sask. SOC 1C0. (306) 925-4401. Gospel Hall (306) 925-4805.

Pugwash Junction, N.S. - Annual conference will be held in the Gospel Hall on June 29 and 30 and July 1 with Prayer Meeting on Friday at 7:45. Breaking of Bread at 10:00. Lord's servants walking in the "old paths" of the Word and teaching the same are welcome. Corr. M. C. MacLeod, Pugwash Junction, N.S. BOK 1M0. (902) 243-2334.

Northern Ontario - Annual conference of the assemblies at Englehart, Kirkland Lake, Charlton and Earlton will be held on June 29 and 30 with Prayer Meeting on Friday at 8:00 in the Englehart Gospel Hall. All other meetings to be held in the Englehart High School. Breaking of Bread at 10:00. Bible Readings on Romans, chapters 12 and 13. Supper will be served at 5:30. Corr. Harvey Pratt, R.R. #1, Charlton Station, Ont. P0J 1B0. (705) 544-7758 or Norman Fergusson, Earlton, Ont. P0J 1E0. (705) 563-2509.

Taylor's side, Sask. - Conference to be held in the Gospel Hall, west of Melfort, past cemetery, on June 28, 29 and 30 with Prayer Meeting on Thursday at 8:00. Breaking of Bread at 10:30. Corr. Robert S. Forsyth, Box 445, Kinistino, Sask. S0J 1H0. (306) 864-3762. Gospel Hall (306) 752-3810.

Dawson Creek, B.C. - Conference to be held on June 29 and 30 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 10221 - 18th Street. All other meetings to be held in the Senior Citizens Hall, 1101-107A Avenue (next to Library). Breaking of Bread at 10:00. Correspondence may be directed to Kenneth Broadhead, 945 Cornwall Crescent, Dawson Creek, B.C. V1G 1P1. (604) 782-7338. Senior Hall (604) 782-7620.

West Union, IA - Annual all-day meeting on Thursday, July 4th, at the Fayette County Fairgrounds, starting at 10:00 and finishing at 4:00. Corr. Lester Crain, P.O. Box 233, Clermont, IA 52135. (319) 423-5586.

Swan River, Man. - Conference on July 6 and 7 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, corner of 9th Avenue North and 1st Street North. Corr. Willard J. Halverson, Box 1528, Swan River, Man. R0L 1Z0. (204) 734-2814.

Sioux City, IA - Annual conference to be held in the Gospel Hall, 120 South Leonard Street on July 14 with Prayer Meeting on Saturday at 7:00. Breaking of Bread at 9:45. Bible Reading on Song of Solomon, chapter 1. Corr. Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103. (712) 255-8308.

Green River, N.B. - The assembly is convening their fifth annual conference on July 13 and 14 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 9:45. All meetings will be in French. For brethren ministering in English, the ministry will be translated. Bible Readings on II John and III John and on Lord's Day morning - Genesis 22. Corr. Alderic Lavasseur, 6 Station Street, Green River, N.B. E0L 1E0. (506) 263-8071.

Burwell, NE - All-day meeting on July 21 to be held in the Gospel Hall, 420 Grand Avenue. Breaking of Bread at 11:00. Corr. Laddie Hulinsky, R.R. #2, Burwell, NE 68823. (308) 346-4194. Gospel Hall (308) 346-5021.

Grants Pass, OR - June 29th and 30th, to be held in the Gospel Hall at 1611 Southwest G. First meeting Saturday at 10:30. Breaking of Bread at 10:00. Corr. Donald Gratias, 141 Timber Lane, Grants Pass, OR 97526. (503) 479-4521, Gospel Hall (503) 476-3956.

REPORTS - USA

East Boston, MA - Brother Albert McShane of Lurgan, Northern Ireland had three nights of appreciated ministry meetings with the saints.

Methuen, MA - Brother John Gray was with the assembly for three nights, also spending a Lord's Day at East Boston. He also called at Byfield for a brief visit, following the Easter conference at Manchester, CT.

Hartford, CT - Charter Oak Gospel Hall - The gospel effort which has been carried on by brethren Paul Kember and Eugene Higgins closed on April 10. While none professed, a good interest was seen on the part of some.

Manchester, CT - The recent conference was well-attended with a variety of helpful ministry. The Bible Reading on Friday morning on I Corinthians, chapter 3, taken by brother Albert McShane, was deemed profitable with good participation on the part of the brethren. Following the conference, he called on the assemblies meeting in Hartford and Terryville as well as Springfield, MA.

McKeesport, PA - The gospel meetings conducted by brethren James Smith and David Oliver during the month of March closed on the 31st with one teenaged boy trusting Christ. Others were stirred, and further blessing is expected.

Sault Ste. Marie, MI - Brother Gary Sharp had two weeks of children's meetings with encouraging attendance on the part of outsiders. A few of their parents also were present. Starting April 21, he is expected for meetings, speaking from a chart entitled "The Future Revealed." The assembly has appreciated the help given by brother James Clark who has spent time with them in their mid-week Bible Readings, when in the area.

Cedar Falls, IA - Brother John Slabaugh spent a week with the saints in Bible Readings on the Christian Home. He went on to Garnavillo for a week of ministry taking up "Things which are most surely believed among us." Afterward, he was expected to spend some time with the believers in Marion.

Sioux City, IA - The saints appreciated the ministry given by brethren Roy Weber and Bruce Collins in a recent visit.

Stout, IA - In the gospel meetings conducted by brethren Paul Elliott and Roy Weber, a young man, grandson of brother Oscar Meyer, whose obituary is reported in this issue, professed to be saved.

Waterloo, IA - Western Avenue Gospel Hall - Brethren Oswald MacLeod and Norman Crawford were expected to remain after their conference to give help in the Bible Readings scheduled between here and Cedar Falls on I Peter.

Culver City, CA - Brother Harold Paisley and his wife arrived here at the end of March after spending three months in New Zealand and Australia. He remained with them for their conference over the Easter weekend.

REPORTS - CANADA

St. John's, Nfld. - At the conference held over the Easter weekend, blessing was seen in some professing to be saved.

Carlingford, N.B. - Brother Murray McCandless continues in the gospel here with some interest. Brother Gerard Roy has been helping in this effort.

Chapman Valley, Ont. - Brethren Fred Krauss and Don Nicholson are expected for gospel meetings on April 14.

Hamilton, Ont. - **Kensington Avenue Gospel Hall** - Brother Sydney Maxwell was with the assembly for three nights on II Timothy before the Easter conference at Toronto.

Kitchener, Ont. - Brethren Jack Noble and William Lavery report three professing to be saved in a gospel effort held here. One of them was a *grandchild of brother Noble*. They are expected to begin gospel meetings in the Eglinton Avenue Gospel Hall in Toronto on April 21.

London, Ont. - **Highbury Avenue Gospel Hall** - Brother Sydney Maxwell spent four nights with the saints following the Toronto conference. He was expected to remain for ministry meetings with the Assembly at Mimico following their Bible Reading conference.

Thunder Bay, Ont. - In February and March, the saints were encouraged with a week of practical ministry given by brethren Murray Pratt and Bruce Rodgers. Along with the ministry, time was allocated to prayer in behalf of a 2-week effort with the children, taken by brother Pratt. Response on the part of both children and parents was encouraging. Following this, these brethren had two weeks of gospel meetings.

Toronto, Ont. - There were around 1000 present at the three-day Easter conference. The Bible Readings, which were profitable, were taken by brethren Sydney Maxwell, Norman Crawford and David Oliver.

Wallaceburg, Ont. - Brother John Gray had encouraging ministry meetings speaking from his model of the tabernacle. They were well-supported by Christians from four neighboring assemblies. He also gave appreciated visits to the saints meeting at Guelph, Hamilton and the Pape Avenue and Lansing Assemblies in Toronto.

Welland, Ont. - In gospel meetings held by brethren Ken Moore and Don Nicholson, four professed to be saved.

Swan River, Man. - Brother Robert Boyle gave an appreciated visit to the assembly in March. They were expecting brother John Norris for some ministry meetings in May.

REPORTS - FOREIGN

AUSTRALIA - The visit of brother Harold Paisley to this continent was much appreciated. A good number have professed salvation, believers have confessed to being restored to the Lord, and some have been gathered to the Name of the Lord Jesus Christ. Brethren William Nesbitt and Leo Strahan continue in the gospel tent in Tasmania with some local interest.

HONG KONG - Brother Tom Bentley has spent two months with the two assemblies in this city, giving help to the believers and seeing evidences of God in the salvation of the lost, some of them who had been steeped in idolatry. He has been linked with brother John Short, who labors in this large metropolis.

GREAT BRITAIN - **Shetland Island** - **Scalloway** - Brother Phillip Harding was expected for ministry meetings in April.

NORTHERN IRELAND -

COUNTY ANTRIM - Ahoghill Gospel Hall - Brother Albert McShane had a week of ministry meetings on II Corinthians. **Ballyclare Gospel Hall** - Brethren George McKinley and Thomas McNeill had nine weeks of gospel meetings with some blessing in salvation. **Harryville Gospel Hall** - Brethren Sam Ferguson and Norman Turkington have just finished here after nine weeks of well-attended gospel meetings when some professed faith in Christ. **Kingsmoss Gospel Hall** - Brethren James G. Hutchinson and Albert Aiken are having gospel meetings with an increase of interest.

COUNTY ARMAGH - Tullyroan Gospel Hall - Brethren James Brown and Jack Lenox are continuing in the gospel. Numbers in attendance are small.

COUNTY DOWN - Ballykeel Gospel Hall (Mourne) - Brethren James Martin and Wilson Jennings have labored in the gospel for eight weeks with some blessing. They are going on as the Lord leads. **Loch Road Gospel Hall** - Brother Albert McShane with the help of brother David Gilliland of the Lurgan Assembly purpose starting in gospel meetings in April.

COUNTY LONDONDERRY - Bellaghy Gospel Hall - Brethren Uel Ussher of Venezuela and David Morgan of Wales are now in their ninth week in gospel meetings with good attendance. Some have professed to be saved.

BELFAST AND DISTRICT -

Bloomfield Gospel Hall - Brother James Allen has seen a number confessing faith in Christ in gospel meetings that he has been conducting. He is continuing in this effort.

Windsor Gospel Hall - Brother Norman Mellish of England is holding forth in the gospel with encouraging attendance.

HOMECALLS

Arlington, WA - Our aged and esteemed brother, **John Kazen**, passed away suddenly on February 7, just short of his 90th birthday. He had been to the Prayer Meeting the night before and went to be with the Lord the next morning from an apparent heart seizure. He was saved for almost 70 years and was received into the Arlington Assembly shortly thereafter. "Uncle John" as he was called by so many was a quiet brother but in whose life the fruit of the Spirit was clearly seen. The large funeral was shared by brother Sydney Maxwell and local brethren.

Culver City, CA - Our beloved brother, **James Beers**, passed into His presence on March 2. He was born in Belfast, Northern Ireland in 1898 and saved in New Jersey in 1941. He was in the fellowship of the old West Jefferson Boulevard Assembly for many years, and for the past twenty-five years was part of the Culver City Assembly.

Blue River, WI - Our dear sister, **Mrs. Clara Novak**, age 91, went to be with Christ on March 17. She trusted Christ as her Savior on November 12, 1932 and about a year later was baptized and received into the Blue River Assembly. Faithfulness and consistency marked her life as she continued in happy fellowship with the saints until her homecall. Such are missed when they are taken away.

Cleveland, OH - West 85th Street Gospel Hall - Our esteemed sister, **Miss Margaret Hamilton**, was called Home on March 4. She was born in Belfast, Northern Ireland on January 29, 1892. At the age of six, while her father was reading the scriptures to her pertaining to the death of the Lord Jesus Christ for sinners, she professed to be saved and proved the reality of that profession by her life and testimony. For many years, she taught Sunday School in the 85th Street Assembly and loved to sing the hymn, "I will sing of my Redeemer." She was one of six girls, all saved, of whom two remain, Mrs. William Ferguson of Bryn Mawr, PA and Mrs. James Coulter of Grand Rapids, MI.

Springfield, MA - Our beloved sister, **Mrs. Florence E. Gourley** (nee Morrow), age 83 went to be with the Lord on March 10. She was saved as a young girl and received into the fellowship of the Old Pawtucket, RI Assembly, and will be remembered for her godly, consistent life. Her husband, William, who was the correspondent of the Springfield Assembly for many years, went Home on June 11, 1957. She leaves two sons, William and Samuel, and their families. Also, two sisters, Mrs. Margaret Fisher and Mrs. Betty Sproul, who look forward to that day of reunion.

Stout, IA - Our esteemed brother, **Oscar Meyer**, age 85, passed into the presence of the Lord on March 10. He was saved on January 18, 1928 in gospel meetings conducted by the late brother Oliver Smith in Stout. Shortly after, he was baptized and received into assembly fellowship, and continued faithfully until his home call. For 45 years, he taught Sunday School, and many who attended can testify of the fear of God instilled in their souls which led to their salvation. He leaves his wife, Ora, and two daughters and their families who mourn his passing. The large funeral was held in the Stout Gospel Hall which was taken by two brethren, who in earlier days had been in his Sunday School, Roy Weber and Richard Van Mill.

New Lenox, IL - Our dear sister, **Mrs. Opal Mae Rickenbrode**, passed into His presence on March 23. She was born in Swain County, North Carolina on November 17, 1911 and saved on June 3, 1928 during gospel meetings held by the late brethren Fred Nugent and William Foster. At the age of 25, she was received into the fellowship of the assembly at Asheville, NC. She loved the Lord's people and enjoyed working with Spanish children and will be remembered for being kind and gentle. Remember the family in prayer, her husband and daughter, who are in assembly fellowship, and three sisters, two of them not saved.

Cylinder, IA - Our aged and beloved sister, **Mrs. Anna Christensen**, age 98, went to be with Christ on March 23. She was saved in 1934 during a series of gospel meetings held in Cylinder by the late brother Oliver Smith. She and her husband, who predeceased her twenty years ago, were in the assembly from its beginning. She was known for her hospitality and was faithful in attendance at the assembly meetings until two years ago when failing health hindered her from going. Some of her loved ones are still without the Savior.

Sault Ste. Marie, MI - Our dear sister, **Miss Dorothy Gordon**, went to be with the Lord on March 23. She was born on June 23, 1905 and born again on April 25, 1930 in Sault Ste. Marie, Ont. in gospel meetings held by the late brother Fred Schwartz. The first stanza of Hymn #53 in the Gospel Hymn Book was used of God to show her her need. For many years, she taught Sunday School. A brother, Fred and a sister, Ruth Gordon, are in fellowship in the Sault Ste. Marie, MI Assembly. She is also survived by another sister, Beatrice Nainan. The assembly feels the loss very keenly of one who has been with them for so many years.

Words in Season

THE BIBLE FAMILY MAGAZINE



THAT YE MAY KNOW

While scoffers and skeptics delight to defame
The glory of God and belittle His Name,
How sweetly assuring to read in God's Word
The things we may know through Christ Jesus our Lord.
We know that we have life eternal through Him;
Faith trusts and no scorner this message can dim.
From death unto life in a moment of time -
His mercy how boundless; His truth how sublime!
We know that He hears us and now intercedes
Our great Mediator, before God He pleads.
We know He is coming and soon shall appear;
Then we shall be like Him - a prospect most dear!
We know we shall see Him and dwell by His side!
As the Bride of the Lamb Who on Calvary died.

Mabel Jean Jassie, Manchester, CT

JUNE, 1985

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REPORTS - UNITED STATES

East Boston, MA - Brother Sydney Maxwell was with the assembly for a week of much appreciated and instructive meetings on I Thessalonians. He was also present at the monthly Bible Readings which was held at Springfield, where he opened Titus, chapter 1.

Saugus, MA - Brethren David Oliver and Eugene Higgins spent the first two weeks of May in cottage meetings in the home where they were in February with interest still continuing on the part of the unsaved. They are hoping to pitch a tent later on in the summer in this area. This work is being carried on in fellowship with the assembly at East Boston.

Hartford, CT - Charter Oak Gospel Hall - Two obeyed the Lord in baptism which was held on March 29 and have since been added to the assembly fellowship.

Cherry Hill, NJ - Brethren Eugene Higgins and Wilfred Glenn of Brazil expect to have a series of tent meetings in July. Brother Higgins with the help of other brethren have labored here each summer for the past seven years with converts now being part of assembly testimony in the local area. He was expected to be with the saints at Long Branch for a week in the latter part of May.

Pennsauken, NJ - Following the McKeesport, PA conference, brother Walter Gustafson was with the assembly taking up the beatitudes of Matthew, chapter 5 in ministry.

Hatboro, PA - Brother Eugene Higgins with the help of brother Frank Tornaquindici of the Charter Oak Assembly, Hartford, CT had a week of gospel meetings, speaking both in English and Italian. Four professed to be saved, three of them outsiders, the other a child of Christian parents.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

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Questions And Answers.....Harold S. Paisley

* * * * *

ON BEING BORN AGAIN or "from above" (John 3)

1. The NEED of it - "Except" . . . "Ye must"
(John 3:3 & 7)
2. The WONDER of it - "How?"
(John 3:4 & 9)
3. The MANNER of it - "Of the Spirit"
(John 3:5 & 8)
4. The SOURCE of it - God's love and grace
(John 3:16-17)
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(John 3:14 & 15)
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(John 3:15, 16 & 36)
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(John 3:15, 16 & 36)

Leland Potter, N.S.



GEORGE DOUGLAS CAMPBELL

Born

February 1, 1927, Vancouver, B.C.

Born again

November 19, 1951, Vancouver, B.C.

With Christ

March 21, 1985, Vancouver, B.C.

This poem was read by Russell Pelley of St. John's, Newfoundland at the commencement of the Memorial Service held on Monday night at the South Main Street Gospel Hall, Vancouver, B.C.

Today we pay our tribute to a man we all hold dear.
We never will forget him, nor his years of labor here.
We know in all his service, he was faithful with God's word.
Who, with unfeigned devotion, he served his blessed Lord.
He never seemed so busy that he could not stop and talk,
And offer godly guidance that would help us in our walk.
We know that we will miss him and his ministry of love.
Today we pay our tribute; tomorrow we meet above.

This was written by Bernie Payne of the Corner Brook Assembly, who was saved in meetings held by George Campbell eight years ago.

GEORGE DOUGLAS CAMPBELL

By William T. Funston, West Richmond, B.C.

George Campbell was born in Vancouver on February 1, 1927, raised in San Francisco, and at the age of 17, joined the U.S. Marines, serving in the last war. Upon returning, he found employment in the night clubs of Hollywood and Nevada. Tiring of this, he and a friend decided to go to India on a freighter sailing out of Portland, Oregon, but they couldn't get their crew papers ready in time, and they had to watch the boat sail without them. With nothing else to do, George decided to visit his religious uncle, Mr. George Campbell, in Vancouver, B.C. It proved to be one of the most important decisions he ever made in his life, for when he arrived at the Campbell home, he found two preachers of the gospel also staying there.

Mr. Albert Joyce and Mr. Herb Harris were conducting a series of gospel meetings in the South Main Street Gospel Hall at the time, God was working, and many were being saved. At first, George declined to attend the meetings, but finally decided to go. It was all new to him, for although his father's parents were in the Cedar Cottage assembly for many years, his parents had never shown any interest in eternal matters. As George listened to the gospel, he was deeply impressed by the earnestness of the preachers as they warned of the sinner's doom, and he quickly came under conviction of sin. After attending these meetings for four nights, he returned to his room, bowed his knees, and accepted Jesus Christ as Saviour and Lord, being spoken to by the story of blind Bartimaeus, in which Jesus of Nazareth was passing by. Instantly his life was transformed, and at once he had a hunger for the Word of God. Shortly after, he was baptized and received into the fellowship of the South Main Street assembly.

He had obtained employment in Vancouver, and at the same time became active in all that pertained to assembly activities at South Main Street. There was, however, a heavy burden on his heart for his unsaved parents, who lived in Oakland, California, so he decided to go and see them. One of the greatest joys of his life was that of pointing his parents to Christ, and seeing them baptized and received into the assembly.

By this time, Mr. Harris had returned to his field of labour in Newfoundland, but he hadn't forgotten the young man in California and began to write to him. The result was that George made a trip to Newfoundland, quickly adapted to the work, and soon was commended by the Oakland assembly in the work of the Lord. At that time, the brethren used a boat to carry the gospel to the outports of that province, and on one such trip, they called along the Labrador shore, and some contacts were made. George was deeply

impressed by the great needs of that lonely shore without a gospel witness. Shortly after returning home, he caught the last mail boat back to Labrador before the winter freeze-up.

He plunged into the work with vigor, renting school houses, preaching night after night for weeks, and travelling everywhere by dog team. Soon God began to work. The opposition of the established clergy only whetted the people's appetite to hear what the young man had to say. Scores were saved and baptized. Assemblies were planted, and as the opposition increased, so did the blessing.

In 1961, George married Miss Mona Laird, who had come from Scotland to nurse with the Grenfell nursing stations, and she proved to be a true help to him. They lived on the Labrador Coast until 1969, moving to Corner Brook, where they resided for thirteen years before moving to Vancouver in the summer of 1983. One year later, George discovered he had cancer.

His love for the gospel never abated, and even when too sick to preach, he would encourage others to keep at it. His last visit to his beloved Newfoundland was in the month of May 1984, when, accompanied by Bryan Funston, he made a visit to many of the assemblies in Newfoundland and Labrador where he had laboured. He was not well, but even at that time, the saints did not know that they would "see his face no more."

On March 21st of this year, one we loved and respected passed from our midst. We are the poorer for his passing. Monday, March 25th will long be remembered by the believers in the Greater Vancouver area. The funeral at one o'clock was held in the West Richmond Gospel Hall where the Campbells were in fellowship. Four hundred filled the building. Bryan Funston, who served with brother Campbell as a son with a father in the gospel, and Gaius Goff, a long-time fellow labourer, conducted the service in the Hall. Jonathan Procopio, another "son" in gospel work, who attributes his being in the Lord's work to George's encouragement, spoke at the graveside.

Later that day at 8 P.M., there was a memorial service of two and one-half hours duration, also in the West Richmond Hall, and again the building was filled. Eleven of brother Campbell's converts, fellow-workers, close friends, and his son David paid fitting tribute to him. Eight of these brethren were from Labrador and Newfoundland, having flown out for the funeral to show their love and affection for the man who brought the gospel to them. He rests from his labours, and we salute his memory. May the Lord raise up others to stand in the gap and to carry on the work that he loved so well. He leaves his devoted wife, Mona, his son, David, and his daughters, Elizabeth, Ruth and Lois, all in assembly fellowship, and in California, his widowed mother, and an unsaved brother, Lawrence, for whom George had a deep burden.

GEORGE CAMPBELL - PIONEER FOR GOD*By J. Albert Joyce*

Many nostalgic memories flood the mind in recounting a little of early labours with our dear brother and faithful partner, Mr. George Campbell. Through many years, our pioneer efforts were closely linked.

In 1953, George Campbell came to Newfoundland. He landed at St. John's, and joined brother Herb Harris, who, with other brethren, had laboured several years in that area and around Carbonear. There was an assembly in each of these places at that time, and also another in Corner Brook on the west side of Newfoundland. (I joined brother Harris in 1950 in Corner Brook, being commended the following year to continue working in Newfoundland.) Brother Harris brought George to Corner Brook, where he and I joined in several series. As young preachers, we received definite help from our brother Harris, who fostered in our hearts a keen desire for the work of the gospel and the planting of assemblies. When left on our own for extended periods, we learned to appreciate one another in the many facets of the work of God. George was always eager to move out with the gospel, and so after being back for a while to his home in California, he was commended to the grace of God for the work to which the Lord had called him. He joined us that first summer on the boat, "Missionary Gospel Messenger," and we sought to reach as many Newfoundland outports with the gospel as possible.

For 13 years, the boat work continued through summer and fall. Each season was a new experience on the rugged coast. Amid stormy seas, shoals and rocks, and difficult harbours, we sought to "do business in great waters" and saw "the works of the Lord, and his wonders in the deep." We encountered real interest in the gospel in many places, particularly in Forteau, Labrador. After much exercise of heart, our brother went there. He caught the last CNR coastal steamer from Corner Brook in November. Another one came the opposite way in about ten days, and some of the enemies of the gospel planned to put our brother on the boat physically, but the Lord arranged otherwise, and he stayed for the winter. Labrador's howling blizzards with sub-zero temperatures and dog-team travel were extremely different from California's sunny climes. But George persevered, seeing his work rewarded with souls being brought to Christ.

After another summer together with George in the boat, I was enabled, with the use of a plane, to join him in Labrador during the winter and spring of 1957. Again we enjoyed many happy sessions together in the gospel, often with great opposition from religious orders, but usually with souls eager to hear words whereby they could be saved. After much prayer, preaching, perseverance and

sometimes perspiration, with deep exercise before God as to the leading of the Holy Spirit, we had the great joy of seeing saints gathered in assembly fellowship along the coast in places like Forteau, Lanse-au-Loup, Red Bay and later in Charlottetown to the north. The difficulties we shared in cramped quarters and even in surviving sleeping outdoors, many miles from habitation, demonstrate George's indomitable spirit as a man with a vision to reach souls for our Lord Jesus Christ.

He spent some intervening summers on the "Northern Light," a second gospel boat, which served well from 1965 to 1975. Soon the main thrust of the work involved gospel tents during the summer, and George turned to this work, from then on spending his summers in this way. New areas of central and eastern Newfoundland were opened up and assemblies established as a result of these efforts.

Our brother was like those Bible characters who were Nazarites from the womb. From the time he was saved until his recent homecall, he sought by the grace of God to carry out his spiritual vows and to serve untiringly and unstintingly the Lord Whom he loved. God gave our dear brother a tremendous advantage in pressing on with the gospel and seeking to shepherd the saints and assemblies.

Like his spiritual fathers, his life was devoted to the cause of Christ and the edifying of his people. In his death, as in his life, there will always remain a challenge to us who are left - to grasp the torch and with all possible endeavor seek to enlarge and enrich the kingdom of God, and above all to glorify our Lord Jesus Christ.

* * * * *

EXCERPTS FROM LETTERS

George Campbell was a man who could be trusted. Frankness and honesty characterized him. He never tried to be vague as to his convictions, but wanted to make sure you knew what he meant.

As with all who work in pioneer evangelism, George was committed to sowing seeds that others would reap as well as those he would reap himself. In beginning a new work, and ultimately a new assembly, George always held up his end in terms of labor, finances, and difficulties. He was man with an objective, no matter what the cost. . . .

Because of his energy and drive, George always seemed impatient. However, during his sickness with cancer, he was a model patient. He was appreciative of every kindness shown and was very understanding of those around him. He took the time to explain his feelings, his fears and his hopes to his family and close friends.

He had a keen sense of responsibility. Whatever obligations he assumed, he carried out, and when he wasn't able to do so himself, he made sure that it was done by others. As a preacher, fellow-laborer, friend, father or husband, he never shirked from accepting the blame for a mistake.

The Lord has taken home a special man who wasn't stamped out of any mold, but was formed and molded by the Potter in his years by the pressures of pioneer work. My prayer is that others will be willing to accept this training.

Gaius C. Goff

* * * * *

To me, the most important thing about Mr. Campbell was how he lived. He was a unique man and one of the most effective amongst us. When I first met him, in April 1974, I was impressed with his bold, straightforward manner and his simple approach, "If God is in it, what else matters."

I soon found out in living and working with him that he set his sights high and drove toward his goal, absorbed in the task before him and accomplishing what he felt God desired, regardless of the cost. (Unlike the Mississippi, he didn't flow - he ricocheted!) He had some of what Paul had. He didn't just live life - he attacked it! All who knew him recognize that he was not "found wanting" when it came to zeal. He knew how to tread softly in the fear of the Lord, yet knew very little of the fear of men, with their traditions and systems.

Another thing that really had an effect on me was his attitude towards others. He had time for others even when busy himself.

Jonathan Procopio, Trinity Bay, Nfld.

* * * * *

Through the years, George has shared several fruitful Gospel series in many parts of Newfoundland and Labrador, but his last series in St. John's with Gaius Goff in the winter of 1983 brings to mind his concern for the people of the Lord. During this series, I noticed that George had a particular interest for a young brother, who had been saved just before the series commenced.

The last conversation I had with George was just one week before his death, which included this same young man. George sought to encourage this young brother to go on for the Lord. The same zeal for the Lord's work which I had noted at the beginning of our acquaintance marked George to the end.

Our brother's life can be summed up in the verse found in I Corinthians 15:58. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

George Campbell glorified God in his life and in his death by enriching and challenging Christians near and far to take up the torch of the Gospel. As a result, his memory is very dear to the Lord's people throughout Newfoundland and Labrador.

Albert Barbour, St. Thomas, Nfld.

* * * * *

I was impressed with him as a man who was sold out for God. That he had presented his body a living sacrifice was evident in his life from the time he was saved until he departed to be with Christ.

The first scripture that came to my mind when I received the news of our brother George's homecall was II Tim. 4:6-8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Ephraim Freake, St. John's, Nfld.

* * * * *

Personally, I am thankful to God that he was willing to be an instrument for God to use in such isolated places . . . He was a true father in the faith. To such a man we owe a great debt.

Wallace Buckle, Goose Bay, Labrador

* * * * *

THOUGHTS ON ACTS TWO (Part III)

By George Graham

We noticed in the last article they continued steadfastly, a very desirable thing to see. It was the proof of the reality of their profession. They had taken their place with Christ outside the camp (Heb. 13:13). The camp in their day was Judaism. The camp in our day is Christendom or the vast religious system. It is by no means the popular place, but rather the place of reproach. They were willing to bear His reproach. Heavens nobility! In verse 42, we read, "they continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread and in the prayers." We have four things mentioned. First: the apostles' doctrine. Second: the fellowship. Third: the breaking of bread, and Fourth: the prayers.

THE APOSTLES' DOCTRINE

The Spirit of God has come down, the promise of the Father,

and infilling the disciples enabled them to preach the gospel and minister the Word to the edification of the saints. The apostles' doctrine means the inspired teachings of the apostles, delivered orally at the first, but now preserved in the New Testament. These teachings have to do with the Person and work of the Son of God, the coming into the world of the Spirit of God and His present work in this age, the out-calling from the world, both Jew and Gentile, a bride for the Son, and things that are coming (John 16:12-14). There is no need for a believer indwelt by the Spirit of God to be in ignorance or darkness as to these wondrous truths. The Spirit of God has come from the Father as the teacher to lead and guide us into all truth (John 16:13). We need to know in real blessed and happy experience what it is to get into the secret place alone with God, poring over and meditating upon His precious word. We have the greatest respect and esteem for able and godly men. In Heb. 13:7 (R.V.), the Lord says, "Remember them that had the rule over you, who have spoken unto you the Word of God, and considering the issue of their life, imitate their faith." I have many happy memories of such brethren in my own personal experience, and have sought to follow their noble example, but we need more. We need deep-rooted convictions in our own hearts, based or grounded upon the word of God. We should be able to say at all times, "Thus saith the Lord." In these days of declension and departure, the word of God would, "Stablish, strengthen and settle us" (I Peter 5:10). Neither yet would we be carried about with every wind of doctrine, by the sleight of men (Eph. 4:14).

THE FELLOWSHIP

The word "fellowship," according to Strong's concordance, means partnership. They had been added to or received into a partnership, based or grounded upon the apostles' doctrine. It was theirs in common with all in that fellowship to enjoy the privileges and share in the responsibilities. There is no thought here of silent partners; such a thing is foreign to the word and mind of God. A person in the world who invests money in a concern without being an active participant is generally called a silent partner. Their chief interest is the dividends or profits it may yield. Such is never contemplated in the word of God. I have no doubt the fellowship into which they had been received was the local assembly. It was "The house of God, church of the living God, pillar and ground of the truth" (I Tim. 3:15). Would to God some of these things were better understood. I have heard it said, "Bees have no room or use for drones in the hive, and drive them out." May the Lord stir our hearts and enable us, not only to enjoy the privileges, but to share in the responsibilities of the assembly. We read, "They were all of one accord." Too many of us come and go without any sense of

responsibility. This is plain speaking, but it's true. Let us remember Paul's exhortation to the saints at Philippi "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel (Phil. 1:27). One has well said, "We are all fellows in the ship." Let us put all we have into it, for the glory of God, and the good and blessing of all, and see that we get to all the meetings. The idea of occasional fellowship is foreign to the word of God.

THE BREAKING OF BREAD

This is a divine institution. It was instituted by the Lord the night in which He was betrayed (Matt. 26:26-28; Mark 14:21-22; Luke 22:19-20). His words to the disciples were, "This do in remembrance of me." They were carrying out the Lord's command. Paul, some twenty-six years later, writing to the church in Corinth about this very matter, tells us he received it by revelation from the Lord (I Cor. 11:23). Here moral suitability is emphasized. He adds moreover these words, "For as often as ye eat this bread, and drink this cup, ye do shew or proclaim the Lord's death till he come" (verse 26). It takes us back in spirit to His death on the cross and points us to His coming again. Here in I Cor. 11:20, it is called the Lord's Supper. The breaking of bread is always associated with the local assembly. It is the privilege of all in the fellowship, provided they are morally and doctrinally clean. The idea that we can observe the breaking of bread anywhere is unscriptural. Why would Paul break his journey at Troas, where he spent seven days with them, if it were not to enjoy the privilege of breaking bread? Otherwise they could have done so on the ship. No, the breaking of bread is an assembly privilege. Reception to the breaking of bread is an unscriptural notion. We are received into the assembly fellowship and as such enjoy the privilege of breaking bread. It was instituted by the Lord in the gospels, observed by the assembly in Jerusalem, on the first day of the week in Troas with moral suitability (I Cor. 11:28). There are some who teach we can observe the breaking of bread any day of the week, but we have no "Thus saith the Lord." We do have the example of the early churches. It was upon the first day of the week they gathered for that purpose in Troas (Acts 20:7). It wasn't the first Lord's Day of the month or the last, but the first day of the week - i.e. every first day - every Lord's Day. Paul, writing to the church in Corinth, says, "Upon the first day of the week, etc. (I Cor. 16:2). It was the day set apart for that very purpose according to I Cor. 16:2. Just as the Jews gathered together in the synagogue on the Sabbath, the seventh day, so the local church gathered together on the Lord's day (Rev. 1:10), the first day of the week. It was the resurrection day, the beginning of a new era, the dispensation of grace. If we have no "Thus saith the Lord," then let us be satisfied with scriptural example.

THE PRAYERS

This was characteristic of the church at Jerusalem. In chapter four, when they were intimidated and threatened by the religious authorities, they resorted to prayer, and we read, "And when they had prayed, the place was shaken where they were assembled together - and they spake the word of God with boldness." In chapter twelve, Peter is in prison, but we read, "But prayer was made without ceasing by the church unto God for him." Peter was miraculously delivered, not only from the prison, but a ruthless enemy. One has said, "The prayer meeting is the power house." We have three gatherings suggested in our verse. First, for the ministry of the word or a teaching meeting. Second, for the breaking of bread, and Third, the prayer meeting. The Lord is in the midst in all these gatherings (Matt. 18:20). I believe God has given to us in Acts 2:42 a pattern for the local assembly. Behaviour, godly order and discipline are dealt with later in the New Testament epistles. The first epistle to the Corinthians has been well called "the charter of the church."

* * * * *

"THE MANNER OF SOME"

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." (Hebrews 10:25)

"The manner of some" is to stay away
 From the Table spread on the Lord's own day;
 A dinner hot or an hour in bed -
 Such are the things they prefer instead.
 "I met a friend and he hindered me" -
 Can any such friend as Jesus be?
 He said, "This do" and can they forego
 Thus giving Him joy Who loves them so?

By "the manner of some," when the Gospel's told,
 One would think their hearts must be very cold;
 It has no music to charm their ear,
 Or sure they would come its message to hear!
 And yet by that Gospel their souls were saved -
 Unless, as I fear, they are self-deceived.
 To have no care for the tidings glad,
 And yet to believe them, is terribly sad!

"The manner of some" is seldom to see
 The place where prayer is wont to be;
 Where saints together approach the Throne
 Is where, alas, they are seldom known.

Yet where in petition the saints agree
 "I am in the midst of the two or three,"
 Are the Saviour's words, and the promise is plain;
 But those who don't ask, what can they obtain?

"The manner of some," when the Word is read,
 Is to do some other business instead;
 When truth is ministered by the Lord
 Through His servants, they never hear a word.
 Too busy, too careless, they come not nigh,
 So the streams of blessing pass them by.
 What wonder they weary are and lean?
 Yet many such too often are seen.

"The manner of some," when they can spend
 A holiday month, or even weekend,
 Is to choose a spot where none are found
 Who gather together on scriptural ground.
 Yet many a "two or three" would be
 Delighted a brother's face to see;
 But no! they rather prefer to choose
 Some other place, and fellowship lose.

Can such be Christians, saved by grace,
 And of God's Spirit the dwelling-place?
 Of one another members too,
 Yet seldom acting as members do?
 Forgive them, O Lord; but let them be
 A solemn warning also to me,
 Lest I permit these trivial things
 To hinder the blessing obedience brings.

"As the manner of some is, forsake not," saith He,
 "Assembling together," though but "two or three."
 His presence is promised; the promise is true;
 The joy of His presence is rapturous and new.
 Then prove it, my brother, my sister, be there;
 Assemble together for praise and for prayer.
 The blessing will follow, and glad shall we be,
 All waiting together our Saviour to see!

* * * * *

We are living in momentous times when we see the power of evil on all sides rising, and the will of man breaking loose from restraint, and well may the people of God ask in intelligence of His mind, and in the confidence of children, "But Thou, O Lord, how long?" (Psa. 6:3) Precious and cheering is the Lord's own answer to every waiting heart: "Surely, I come quickly."

(from WIS 1916)

THE SOUND OF THE TRUMPET (Numbers 10:1-11)

By Harold Paisley

Every child of God should have some knowledge of God's dealings with Israel as set forth in the Book of Leviticus, ch. 23. There we read of the "Set Feasts" of Jehovah which He gave to His redeemed people of old. These seven feasts were a memorial to be observed throughout their generations as a constant reminder of God's choice of them as a nation.

It can be seen that applications of their truth can be made for our learning and instruction today.

The feasts are divided into two distinct groups. The first four point to the past, and the last three to the future.

"The Passover" was the foundation of all. It was their remembrance of redemption by the shed blood of the Lamb. "The Unleavened Bread" presented the holy conduct of a sanctified people. "The First Fruits" brought thanksgiving to God from their hearts, that He Who brought them out of Egypt had also led them into the Promised Land. "The Feasts of Weeks" was a further renewal of thanksgiving upon the conclusion of the harvest.

These four have their fulfillment in the past in the Person of the Lord Jesus and His Death and Resurrection and Ascension to the right hand of God. On the day of Pentecost, the Holy Spirit came, and the Church of the age was born.

Between the four Spring Feasts and the three Autumn Feasts, there was a period, which corresponds to the present Church age. The wonderful masterpiece which commenced at Pentecost will be completed at the Rapture. This completion could take place today. The Blessed Hope of the Church is the Rapture, and we are sure the moment of realization is very near. No prophecy or sign awaits fulfillment. Our Glorious Lord may return at any moment to catch away His Blood-bought Church to eternal scenes of bliss above. (I Thess. 4:16)

Subsequent to the Rapture, God's great prophetic program, which is presently being held over, will commence. It is to these future events that the last three feasts specially relate. "The Trumpets" will call the nation from the four corners of the earth as promised by God in the prophets, and confirmed by our Lord Himself. (Isa. 11 and Matt. 24:31) Then will follow the appreciation of repentant Israel of the Atonement. The One Who was rejected at His first advent will become their Lord and Saviour at His appearing. (Zec. 13) Then the most wonderful of all the ages will follow as shown in "The Feast of Tabernacles." The Lord Jesus Christ will reign supreme, and every eye shall see the King in His beauty and all the earth will own His Sovereign rights. What glorious days of Heaven on earth they will be.

The blowing of the trumpets had therefore a dispensational foreshadowing of great events for Israel, as well as their primary use in the wilderness journeys and in the land. Have they any voice for us in this Church age? It seems plain that spiritual lessons can easily be taught from their use and value. There are at least six ways we can apply the sound of the Trumpet to the Assembly today.

1. ASSEMBLY GATHERING (Numbers 10:3)

At the sound of the trumpet, every member of the camp was responsible to gather with his fellows to the door of the Tent of meeting, unto the person of their great leader Moses. There was no excuse. *All should assemble. The call of the trumpet was definite.* The Lord's People today are enjoined by the Word of God to assemble themselves together unto the Person of the Lord Jesus Christ alone. The Word of God calls us from all other centres to Himself. Not forsaking the assembling of ourselves together as the manner of some is. (Heb. 10:25) What a delight to be thus gathered together to the Lord, and in His Name, by the power of the Spirit through the call of the Word. Well do we sing those lovely words, "Gathered to Thy Name Lord Jesus, closing eyes to all but Thee."

2. ASSEMBLY RULE (Numbers 10:4)

Here we learn of a distinct gathering of the princes which were the heads of the thousands of Israel. God was a God of order in His dealings with His ancient people. In His camp, there was authority and rule. The leaders were appointed by the Lord, and they were responsible to guide and guard the saints. The New Testament assembly is also under the guidance and rule of Godly overseers appointed not by men but by the Person of the Holy Spirit. They are called together by the Word of God. Paul called such a company of men to consult and warn them of their great responsibilities. An assembly without godly rule will soon be in a state of confusion. The "care" meeting where all assemble to discuss the affairs of the assembly is unknown in the New Testament. May we heed the sound of the trumpet in this matter.

3. ASSEMBLY WORSHIP (Numbers 10:10)

All the offerings and gifts of the people of God of old time were regulated by the blowing of the trumpets. They had days of sadness and days of gladness all linked with the blessed sound. The Word of God enters into all our daily affairs, but especially in the matter of our worship. The early saints came together upon the first day of the week to break bread and to remember Him. (Acts 20:7; I Cor. 11:23, 26) What better time to worship together and as priests to offer the outgoings of our hearts. We present the Lord Jesus in all the beauty of His Person, and the value of His Work to the heart of

God. We are also called together to offer material gifts, which is an important part of our worship. (I Peter 2:5; I Cor. 16:12)

4. ASSEMBLY CONFLICT (Numbers 10:9)

It was a great source of comfort to Israel in the hour of conflict to have the trumpets. The sounding of the trumpet in the battle was a distress signal that assured them of the help of God. He had promised to hear and save them from all their foes. This they proved on many occasions, but one is recorded in II Chron. 13, 14. The Battle is the Lord's, and we can call upon Him in each distressing hour, and we are sure of deliverance from the power of the enemy. The great necessity for a life of victory is a continuance in prayer and calling upon God. (Acts 2:42)

5. ASSEMBLY MINISTRY (Numbers 10:5, 6)

Israel required instruction for their ways and path in the desert, hence the sound of the trumpet calling for priestly ministry. There is a great need for the Ministry of the Word in all its parts today. The value of God-given ministry cannot be fully appreciated. The good Word of God faithfully spoken will preserve the assembly, the homelife and the daily pathway of the child of God. The early saints at Antioch assembled together for the ministry and took character from the truth they heard. May we all allow the Word of God to guide us in these dark and difficult days.

6. ASSEMBLY HOMECOMING (Numbers 10:5, 6)

The trumpet sounded in a new way when the assembly was to remove and pitch in a new location. They removed from place to place until finally the land of Promise was reached. For us, the final note may sound and be heard, and it will mean our leaving all of testimony and witness here to remove to the land that is fairer than day. It will be a great joy should we go without dying. May we eagerly await the joyful sound, having our ear tuned for the *last trump*. (I Cor. 15:51, 52) Even so come Lord Jesus.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: When Paul wrote concerning the church, "Christ loved the church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:25-26), are we to understand the washing as being continual during the church's earthly testimony?

Answer: The R.V. gives a corrected reading of this verse, "that He might sanctify it having cleansed it by the washing of water with the word." It therefore follows that the cleansing

precedes the sanctification. There are three acts of Christ which are true in the past:

1. He loved the church. This looks back to Eternity.
2. He gave Himself for it. This looks back to the cross.
3. Having cleansed it. This looks back to the conversion of each individual member.

There are also three acts which are true in the present for the members of the church.

1. That He might sanctify. Daily setting the members apart for Himself.
2. Nourishing it. The idea of bringing up children. (Eph. 6:4)
3. Cherishing it. Caring as a nurse would her own children. (I Thess. 2:7)

There is one final act in the future. The presentation of the church in heaven when the number is complete. All will be raised or changed and caught up to meet the Lord in the air.

Question: Should "unleavened bread" be used at the Lord's Supper? The Lord used this when he instituted the breaking of bread (Luke 22:19). The "unleavened loaf" seems a more fitting emblem of His holy body than leavened bread.

Answer: It is true that the Lord Jesus used an unleavened loaf when the supper was instituted. He could not have used any other kind as all leaven was put away from their houses on the occasion of the Feast of the Passover and Unleavened Bread (Mark 14:1). In answering the question, it should be carefully noted that the Greek word for unleavened bread is "azumos." This word is never used in connection with the Lord's Supper, at the institution in the Gospels (Luke 22:19), the observance in the Acts (Acts 20:7) or the doctrine in the Epistles (I Cor. 11:23, 24). The word used in each case is "artos" which indicates ordinarily baked bread, or any available bread. We therefore conclude that there is no commandment or need to use unleavened bread at the Lord's Supper.

Question: Could you explain how the Jews' "Wailing Wall" still remains with stones one upon another, in view of the fact stated by the Lord in His Olivet discourse that at the overthrow of the Temple, not one stone would be left upon another?

Answer: When the Lord Jesus spake of the overthrow of the Temple, He was speaking of the Temple built by Herod (Mark 13:1-2) which was totally destroyed in 70 A.D. in the destruction of Jerusalem. Herod began the building of this Temple in 20 B.C., and it was completed in A.D. 64. The great stones were plainly visible (John 2:20; Matt. 24:2).

To explain the preservation of the "Wailing Wall," it is necessary to distinguish between the Temple of Solomon and the Temple of Herod. The beautiful Temple of Solomon was destroyed by fire (II Chron. 36:19), whereas the soldiers of Titus were commanded to take apart the Temple of Herod stone by stone, thus fulfilling the prophetic words of the Blessed Lord, "They shall not leave in thee one stone upon another" (Luke 19:44).

The stones of the "Wailing Wall" are the original stones that formed the Western Wall of Solomon's Temple, and these were left intact after the city and Temple were destroyed by fire.

McKeesport, PA - The assembly was encouraged as to their conference held over the last weekend of April. During the gospel meeting held on Saturday night, which was shared by brethren Sydney Maxwell and Frank Pearcey, a young married man professed to be saved, whose wife had been saved a year ago.

Cleveland, OH - Monticello Gospel Hall - On March 30, the annual Children's Treat was held with many of the children and their unsaved parents in attendance - a result of not only the Sunday School but a weekly children's meeting. Brother David Oliver spoke to the children. A supper was served after which he and brother James Smith shared in a ministry meeting. Also, a weekend of Bible Readings was held on May 4 and 5, which was well-attended by a number from surrounding assemblies.

Jackson, MI - Brother John Gray spent a weekend with the saints over April 21.

Cazenovia, WI - Brother Joel Portman had a few weeks of gospel meetings in the community building in early April. There is some interest, and they expect to continue with one night a week. Brother Otto Studnicka of the Blue River Assembly is helping him.

Minneapolis, MN - Brother G. P. Taylor had two weeks of appreciated ministry meetings speaking from his chart on "The Church and the Churches." The assembly would encourage visits from the brethren who teach and walk in the scriptural principles relative to the assembly. They also ask that visitors bring a letter from an assembly that would be known by their path as outlined above.

Willmar, MN - Brethren Leonard DeBuhr and Allan Christopherson had five weeks of gospel meetings with five teenagers professing to be saved, one an outsider, and four who are related to Christians.

Antioch, IA - The saints were cheered from ministry given at their annual all-day meeting held on the first Lord's Day of April.

Stout, IA - The conference, though a bit smaller, was characterized by refreshing and practical ministry.

Waterloo, IA - Western Avenue Gospel Hall - The joint conference held in fellowship with the assembly in Cedar Falls was attended by around 650 with helpful ministry given.

West Union, IA - In gospel meetings held by brethren Robert Orr and Bruce Collins, a good number were attending that they long to see saved. They were in their sixth week as of the end of April.

Burwell, NE - Brother Roy Weber had a week of ministry meetings with the assembly here after which he and brother Bruce Collins began a series in the gospel at Omaha on April 28.

Palm Springs, CA - The assembly have seen some saved, others baptized and received into the fellowship which gives cheer to the saints.

REPORTS - CANADA

Goose Bay, Labrador - Brethren Wallace Buckle and David Swan carry on in the gospel in this far northern point in Labrador where there is no assembly. There have been some signs of encouragement.

Gander, Nfld. - Work has begun in building the Gospel Hall here.

New Harbour, Nfld. - The two-day conference was a cheer to the small assembly as a good number attended.

St. John's, Nfld. - Brethren Bryan Funston and Marvin Derksen concluded fruitful gospel meetings on April 2. The saints were cheered by good numbers attending, blessing in the gospel and an encouraging case of restoration.

Templeman, Nfld. - Brother Bryan Funston with the help of local brethren are having gospel meetings.

Wareham, Nfld. - Brother Carl Payne was with the assembly for some ministry meetings.

Debert, N.S. - Brother James Walmsley had some ministry meetings following the Easter conference held at Nineveh. He was expected to go on to Charlottetown, P.E.I. for ministry.

Weymouth, N.S. - A continued interest is seen in both the gospel and ministry for the new converts. Brethren Albert Hull and James McClelland are carrying on this effort.

Carlingford, N.B. - Brother Murray McCandless made some good contacts in the gospel effort recently held as well as reviving the interest of others who formerly attended. He has been working this district for the past four years with some fruit in salvation. As yet, there is no assembly planted here. In the latter part of May, he is expected for gospel meetings in Stanley, with help from the brethren of the Fredericton Assembly.

Fredericton, N.B. - The saints enjoyed two weeks of profitable ministry with brother Fred Holder. The annual conference held on the second weekend of April was most encouraging with an increase in numbers over last year.

Green River, N.B. - Two have been recently received into the fellowship of the assembly. The local brethren are continuing in Kedgwick, N.B. and Riviere Bleue, Quebec with interest.

St. Louis-de-Kent, N.B. - Brother Gerard Roy spoke from the chart "Two Roads and Two Destinies" for five weekends in a home with good interest among the unsaved.

Shediac, N.B. - The all-day meeting held for the benefit of the French-speaking believers on April 7 was attended by over 100.

Tracadie, N.B. - Three have been added to the assembly. Brother James Smith is expected to spend the last half of May and the month of June giving help in the French-speaking work in New Brunswick and Quebec.

Chatham, Ont. - Brethren Paul Kember and Shad Kember, Jr. have concentrated on door-to-door visiting since last summer, with a view of finding homes open to the gospel. They have been encouraged with some openings, and for the past few months have been busy almost every evening with meetings. One young family has professed, and also an older lady just recently. They continue to meet in one home seeking to teach assembly principles. All of their other meetings are in the gospel. They are exercised as to where they should pitch the tent this summer.

Kapuskasing, Ont. - The conference held over the Easter weekend was their largest to date with around 250 in attendance and was considered most profitable. Brother Murray Pratt and brother Bruce Rodgers are exercised about pitching a tent in Timmins, which is 100 miles south.

Newmarket, Ont. - The conference held on May 5 was very well-attended with good, practical ministry which was appreciated by the saints.

Picton, Ont. - Brother Vincent Davey was with the assembly for their monthly Saturday night ministry meeting on April 13. Brother Timothy Kember has had encouraging results from visiting in the surrounding area in that the number of children attending the Sunday School has increased. He and brother Frank Pearcey are expected to have tent meetings starting in July.

Sault Ste. Marie, Ont. - Brother David Adams had two weeks of appreciated ministry on "The Family." Many expressed help received from the ministry. In March, brother Lorne Langfeld had two weeks of well-attended children's meetings, finishing off with the Sunday School Treat on March 29, when a good number of unsaved parents came out.

Toronto, Ont. - Bracondale Gospel Hall - Two Portuguese believers were baptized, fruit of gospel meetings held by brother Harold Paisley in early December. At the baptism, 27 friends and relatives of these new converts were present. Brethren Paisley and Vern Markle spoke at this gathering in English and Portuguese.

Toronto, Ont. - Eglinton Gospel Hall - The gospel meetings which started on April 21 with brethren Jack Noble and William Lavery have seen some interest on the part of the unsaved.

Toronto, Ont. - Mimico Gospel Hall - The weekend of Bible Readings was deemed most practical and helpful with different aspects of the assembly under consideration.

Welland, Ont. - Brother Harold Paisley had two weeks of prophetic addresses on the book of Revelation with very good attendance, a number of them unsaved.

Winnipeg, Man. - West End Gospel Hall - Following the conference held over the last weekend in April, brethren Oswald MacLeod and Norman Crawford went on to Portage la Prairie and Glen Ewen, Sask. for a few nights in each of the two assemblies. On their return to the east, they were with the saints at Willmar, MN for an all-day meeting held on May 5.

Glen Ewen, Sask. - Brother Robert Boyle had a week of ministry meetings on the "Feasts of Jehovah" which were both interesting and practical.

Taylor's side, Sask. - Brethren Ed Billingham and Gerritt Bergsma saw some blessing in gospel meetings.

Vancouver, B.C. - The Easter conference was very well-attended by Christians from local and surrounding areas. The ministry and gospel preaching was marked by a sense of His presence.

Westbank, B.C. - Brethren Richard Robertson and Jim Webb saw some blessing in a gospel effort put forth here. Before this, they had been at the assembly at Port Alberni in gospel meetings where they saw some blessing, as well.

REPORTS - FOREIGN

BRAZIL -

Sao Leopoldo - Brother Thomas Matthews has seen some blessing in a gospel effort held in the locality where there is no assembly. A teenaged girl has professed to be saved - her mother is saved; the father has been opposed for 18 years. Brother Henry (Harry) Wilson, upon his return to Brazil, joined brother Matthews in this effort. Brother Matthews then went to help brother Wilfred Glenn in a series of gospel meetings in Sao Gabriel. This is five hours from his home.

AUSTRALIA -

Brisbane - Shorncliffe Gospel Hall - The assembly reports helpful ministry being given by brother J. D. (Jim) McColl, who also seeks to strengthen other companies of saints gathered to His Name, even though the numbers in fellowship may be small.

SHETLAND ISLANDS - Brother Phillip Harding has been having ministry meetings in Scalloway, Brae, Selivoe, Mintlaw and Gardenstown.

SCOTLAND -

Ballingry Gospel Hall - Brother David Kane was with the assembly for gospel meetings where there was some blessing.

Bonnyrigg - Brother John Stubbs had a month of gospel meetings in the local community center. Though the numbers were small, there were unsaved present at each meeting, and some blessing was seen.

NORTHERN IRELAND AND EIRE -

COUNTY ANTRIM - Ballymoney Gospel Hall - Brethren Wilson Jennings and James Martin have had an encouraging start here in a gospel effort. **Ballyvaddy Gospel Hall** - Brethren Norman Turkington and Samuel Ferguson are here for gospel meetings.

COUNTY DOWN - Annabahn Gospel Hall - Brethren John Hawthorne and Tom McNeill are having well-attended gospel meetings. **Ballykeel Gospel Hall - Lough Road - Lurgan** - Brethren Albert McShane with the help of brother David Gilliland from the Lurgan Assembly are here in the gospel with interest.

COUNTY TYRONE - Newtownstewart - Brethren Jim Brown and Jack Lenox are expected in May for gospel meetings.

BELFAST AND DISTRICT - Newtownbreda Gospel Hall - Brother David Kane has had a good start here in the gospel.

EIRE -

COUNTY MONAGHAN - Monaghan Town - Brethren George McKinley and Samuel Maze hope to start in a portable hall to preach the gospel. Prayer is valued.

CONFERENCES

Pugwash Junction, N.S. - I Corinthians, chapters 2 and 3, will be the subject of the Bible Readings on Saturday and Monday and I Corinthians, chapter 11, on Lord's Day at the conference scheduled June 29 and 30 and July 1.

Tracadie, N.B. - Annual conference to be held in the Gospel Hall on August 3 and 4. First meeting on Saturday at 1:30. Breaking of Bread at 10:00. Corr. Leon Comeau, Box 1543, Tracadie, N.B. E0C 2B0. (506) 395-5651.

HOMECALLS

Sarnia, Ont. - Our dear brother, **Sidney B. Whitehouse**, age 80, went to be with the Lord on January 15. He was born in England in May 1905 and born again in Sault Ste. Marie, Ont. in May 1931 through reading a booklet on the second coming of Christ. In November, 1944, he severed connections as pastor of two churches, seeing from the scriptures the truth of gathering to the Name of the Lord Jesus Christ and was received into the fellowship of the Highfield Road Assembly in Toronto. For the past number of years, he has been part of the assembly in Sarnia. His main exercise was to be a help in the small assemblies throughout Canada and the U.S.A. He leaves his wife, two daughters and a son, who look forward to that blessed day of reunion at His coming.

Palos, IL. - On January 24, our dear brother, **Phil McKendrick**, age 73, passed into the presence of the Lord after a three-day illness. He was saved in Scotland as a teenager, and shortly thereafter came to Chicago. For over 45 years, he was in happy fellowship in different assemblies in the Chicago area, the last number of those years with the assembly at Palos Hills, where he served as an elder and where he will be greatly missed. He leaves to mourn his loss his wife, Jeanne (Cotton), four sons and a daughter, and a number of grandchildren.

Garnavillo, IA - Our dear sister in Christ, **Mrs. Augusta Nuendorf**, went Home to be with the Lord on March 14, at the age of 89. She was saved in meetings held by the late brother Samuel Hamilton in the little town of Millville in 1936 and has been part of the Garnavillo Assembly for many years. A good number of unsaved relatives heard the gospel faithfully presented at the funeral service.

Bellaghy, Northern Ireland - **Victor Long**, on the 20th of March at an advanced age. Saved over 60 years ago in County Donegal. He later came north of the border and was received into assembly fellowship. For a number of years, he resided in Belfast, and was associated with the Windsor Assembly, where he was recognized as an esteemed elder among the flock. A wise and faithful man whose counsel was highly valued by many. He loved the truth, and practiced and preached it. A fervent supporter of the gospel, he was an encouragement to many of the Lord's labourers. In the last few years of his life, he came to live with his only daughter and son-in-law in the Bellaghy District, and was a help in the meeting in that town. One of a generation of men who are irreplaceable, and greatly missed by the assemblies. A large company attended his funeral when the gospel was faithfully preached. His only daughter awaits "the blessed hope."

Northern Ireland - **Robert MacNeill**, on 22nd March, aged 84, suddenly called home. Saved when 16 years of age, while attending meetings conducted by late brethren J. Stewart and William McKelvey in an old school house in Braid Valley. Shortly afterwards, received into fellowship at Buckna, where he remained with a steady interest in all the assembly

gatherings, and loved to hear of the value of the precious blood of Christ in the preaching of the gospel. A quiet brother whose presence and words of encouragement will be missed by all who knew him. With his dear wife, had the great joy of seeing his two daughters and two sons all saved and in assembly fellowship. The very large funeral attended by farming and businessmen, not only was a token of the respect he held, but gave opportunity for many unsaved to hear the gospel.

Ottawa, Ont. - River Road Gospel Hall - Our dear sister, **Mrs. Frances Beatty**, age 80, was called Home to be with the Lord very suddenly on March 16. She was saved at the age of 16 in Belfast, Northern Ireland. Later, through her godly exercise in starting a Sunday School in her home area, Ballinamallard, brethren found an interest in the gospel, souls were saved, and an assembly was formed. In 1952, the family came to Canada where she was received into the fellowship of the Lansing Assembly in Toronto. Since 1974, she has been part of the fellowship in Ottawa. For the past two years, she was not able to attend the meetings, but enjoyed the visits of the saints, whether in person or by telephone. She leaves a son, a daughter, two grandchildren and other relatives in Canada and overseas, some not having that blessed hope. The funeral was held in Toronto.

Longport, NJ - Our sister, **Miss Myrtle MacPherson**, went to be with Christ on March 18. She was born on June 6, 1898 and was formerly from Warwick, RI. For the past eight years, she has been a resident of the Home at Longport.

Longport, NJ - Our sister, **Mrs. Hazel Hurley**, passed into His presence on March 19. She was born on November 25, 1894 in Brooklyn, NY and was from New Jersey before coming to the Home five years ago.

Lake Shore, Ont. - Our beloved sister, **Mrs. Robert (Madeline) Fuller**, passed peacefully into her Savior's presence on March 29 at the age of 55. She and her husband were saved the same night, February 5, 1955, in meetings held in Forest and two months later were received into the fellowship of Lake Shore Assembly. The very large funeral bore witness to the consistent life she maintained throughout those thirty years. Her two daughters, both in assembly fellowship, gave constant care and comfort in the home during the last few weeks of her illness. Prayer is requested for others in the family circle who are without the Savior.

Beetown, WI - Our beloved brother, **Charles Klarman**, age 81, passed on to his heavenly Home on April 21. He was saved forty-three years ago by God's grace in the early days of the work in that district and was received into the fellowship of the assembly at Beetown where he continued for the remainder of his days. For the last few years, he was afflicted with arthritis and finally was unable to walk. In the midst of these physical limitations, he maintained a cheerful spirit and was resigned to the ways and will of the Lord.

Welland, Ont. - Our beloved sister, **Mrs. Ida Yade**, passed into His presence at the age of 80 on April 30. She was saved in 1930 through reading a tract she found along the Trent Canal in Peterborough and was reached through the truth of Romans 10:9. For many years, she has been part of the assembly in Welland where she was faithful in attending the meetings. Last fall, she came to Elim Homes in Waubaushene, and for the past number of weeks, she has been a patient in the hospital. Two sons and several grandchildren are in assembly fellowship. A large number of unsaved heard the gospel spoken at the funeral service.

Words in Season

THE BIBLE FAMILY MAGAZINE



CHRIST IS ALL

What the hand is to the lute,
What the breath is to the flute,
What the fragrance to the smell,
What the spring is to the well,
What the flower to the bee,
Thou Lord Jesus art to me.

What the mother to the child,
What the guide to pathless wild,
What the oil to troubled wave,
What the ransom to the slave,
What the water to the sea,
Thou Lord Jesus art to me.

*Submitted by H. Paisley.
Writer unknown but found
in a very old volume.*

JULY, 1984

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REPORTS - UNITED STATES

Augusta, ME - Brother Kenneth Taylor, who with his wife and family arrived back from Dominica on May 7, was with the saints for a ministry meeting on the following Lord's Day afternoon. After a trip to the west coast, they are expected to establish residence in New Brunswick for an extended time, where he will seek to help the assemblies in and around that Province. They also called at the assembly in Methuen, MA, giving a report of his labors. Brethren James Walmsley and Thomas Wright went to Madison and Augusta for some Bible Readings. Brother Wright, who labors in Brazil, had just arrived in this country from his home in Northern Ireland at the end of May.

Belmont, NH - Brother Jonathan Procopio is expected for a few weeks of meetings at the end of June and beginning of July ere leaving for Oregon, via Iowa, where he will be joining brother Gaius Goff for gospel work during the remainder of the summer months. Brother David Oliver is planning to pitch a tent in New Hampshire during July.

Saugus, MA - Brethren David Oliver and Eugene Higgins are expected for tent meetings during August, a follow-up to the work which they have carried on in cottage meetings during the past months. This effort is in fellowship with the assembly at East Boston.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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* * * * *

*"The effectual fervent prayer of a righteous man
availeth much." (James 5:16)*

There comes a time, for those who live long enough, to "retire." You don't feel really useful anymore - too old or too tired for that little active service you had hoped to do for the Lord. What about a ministry of prayer? The world and its leaders need prayer; the missionaries and preachers of the Gospel, Israel, fellow Christians, family, friends, neighbors, need prayer; the list seems endless. How great and "effectual" can be this ministry! This very day, start! - and it "snowballs."

Prayer is the mightiest force that man can wield:
A power to which Omnipotence doth yield:
A privilege unparalleled, a way
Whereby the Almighty Father can display
His interest in His children's need and care.

Submitted by L.W. Potter, Berwick, N.S.

MEMORIAL
MISS EDITH K. J. GULSTON OF VENEZUELA
(who was called Home to be with her Lord
on April 10, 1985)

*"Whatsoever thy hand findeth to do, do it with thy might;
 for there is no work, nor device, nor knowledge, nor wisdom
 in the grave whither thou goest."* (Ecclesiastes 9:10)

When invited to write an obituary on our sister, Miss Edith Gulston, the above words came to mind, and they are used as applied to our sister, who was so devoted to the Lord and His service for more than 60 years in this land of Venezuela.

The exhortation of the Preacher encloses within itself a short series of exhortations which may be summarized as follows, and applied to our departed sister as to her life so willingly sacrificed to her Lord.

- 1.) *Find something to do.*
- 2.) *Having found something to do, then do it, and*
- 3.) *Do it with all thy might, and*
- 4.) *Do it in time - Do it now.*

Miss Gulston, *Edith*, as she was known to us all, was saved in early life and was in fellowship in the assembly at *Broadview*, Toronto. It was while in the assembly in *Broadview* that she learned that a school had been commenced in *Puerto Cabello*, Venezuela to help the christians, whose children were being persecuted because of the gospel. Learning of the great need, and believing that she, by now a graduated teacher, could help, she offered herself to help. *She had found something she could do*, and having found that something, she did it. The assembly was happy to commend her to the school work in *Puerto Cabello*, and in the month of February 1925, she arrived in that city, and soon was busy helping Miss *Eva Watson* (from the *Brock* assembly, who had commenced the school a few years earlier), and that spirit of "doing what she could" lasted for over 60 years, and done in the words of the third clause of the exhortation, it was done with *all her might*.

The first 12 years were spent helping in *Puerto Cabello*, a period of service that was remembered at her funeral when many of her former pupils, now senior citizens in the city, remarked that she had been their *maestra* (teacher).

Those 12 years in the School at *Puerto Cabello* were relinquished in the year 1936 when *Edith* felt led to go inland, and take

charge of a school recently commenced in a place called *El Mene* where a *work* had begun, and an assembly had been planted. There in that difficult place, the same service was rendered as to the Lord, and done with all her might, a service which lasted for some 15 years, and was blessed of the Lord.

During the years, as the work grew, the need for helping aged and needy saints became very evident, and to that work Edith felt called, and took over responsibility as Matron in the new Home for Aged Saints. In that work, she continued for over 20 years, giving all that she had, and doing all that she could, and doing it with all her might. Finally, in the year 1975, she was forced to rest from all responsibilities, and retire from the Post as Matron of the Home. However retirement, in her case, did not mean leading an indolent life. Rather, it presented her another opportunity to continue to do what she could, and that desire found its outlet when she went to live with Miss Fanny Goff, her close friend, in a little village, some miles from Puerto Cabello where they both found much to do in helping in the little assembly and Sunday School there. That exercise continued until just a few years ago when, at last, the weary body demanded rest, and that rest was found in the Home where she had been Matron. There she was fondly cared for by the sisters of the administration and staff, until the eve of April 10th, when she quietly left us and went Home.

The funeral service was held in the hall, adjoining the Home, and was packed to overflowing. A number of brethren took part, including Mr. Sidney Saword and Mr. Bruce Cumming. Our brother Cumming, in his remarks, referred to the day when he, with his wife, landed in Puerto Cabello, and how the late Mr. Williams, in introducing them to Miss Gulston, said these words, "This is Miss Gulston," adding, "Edith knows the Lord."

These words were true, as we all can testify, and serve as an epitome of a life that was filled for her Lord.

She is at Home. She rests from her labours; her works do follow her. She found something to do, and she did it; and did it with her might and did it in time. May we emulate her excellent example!!

J. E. Fairfield

THE SERVICE OF WOMEN*Selected*

As Mary sat at Jesus' feet
And listened to His Word,
So would we in these latter days,
Hear and obey our Lord.
There we would hear His blessed voice
And gaze upon His face,
Would learn in meekness at His feet
What is the woman's place.

Not to usurp authority
Or take the place of men,
Yet she can serve in other ways,
As did the women then.
With ready mind to do His will,
Like those of long ago.
With willing heart to serve Him well,
True loyalty to show.

Like Hannah, Miriam, Deborah,
She may His praises speak;
She may lead other women on;
She may support the weak;
She may train children for the Lord;
Uphold the fainting heart,
Inspiring with a stedfast faith
The men to do their part.

Like Sarah, and like others, too,
Her husband to obey,
With willing hands prepare a feast
When strangers come that way,
And thus, like Sarah, entertain
An angel unaware;
"Ye did it unto Me," He'll say,
Whose eyes are everywhere.

Like her who did at Shunem dwell,
God's servants to receive;
Like Abigail in David's day
The hungry to relieve;
And so we might pursue the tale
Of women long ago,
Who served the Lord in simple faith
While yet they dwelt below.

Who wait upon the Lord their God
Shall mount on eagle wings,
And elder women, taught of Him,
Are teachers of good things:

To teach young women to be wise,
Discreet, and good, and kind,
To serve the Lord with gladsome heart,
And with a quiet mind.

The elder may the younger teach,
The young, those younger still;
Thus shall they help each other on
To do His blessed will,
To follow Him, the lowly One,
And walk in His blest ways,
And thus in all they have to do
To live unto His praise.

The care of immaturity,
Of childhood and of youth,
To lead the young and wayward feet
Along the paths of truth,
To train them in right ways to go
From e'en their earliest days,
So they shall still, when older grown,
Be found in wisdom's ways.

To care for all her household well,
And bring up worthy sons,
To help the poor with kindly deeds,
Relieve afflicted ones;
To comfort those in sore distress,
And succor bring to all
Who need her help, as Phoebe helped
The great apostle Paul.

Like Persis, Lydia, Tabitha,
To labor for the Lord,
Spend time and substance for the poor
And earn a rich reward;
To practice hospitality,
And oft resort to prayer,
To follow on with stedfast mind
In all good works to share.

Such is the woman's worthy place
Of service to her Lord;
So shall she do His blessed will
According to His Word.
Who would not gladly serve Him thus?
Who would not count it good
To hear the Master say at last,
"She hath done what she could"?

SHEPHERDING

By William H. Ferguson

The Scriptures have a great deal to say about shepherds. Many and fruitful are the lessons we glean from such references to this simple, humble and courageous life, lived in a more or less lonely sphere, but a very necessary work if the sheep and the lambs are to be preserved and made fruitful and safe. We are considering, in this article, the necessity of good "shepherding" relative to the *assembly in its testimony and preservation*.

As one looks back over the years, an outstanding feature of assembly testimony was the presence of valued, reliable, steady and proven shepherds. Today, as we look over the field of testimony, the outstanding lack is proper, godly, matured, reliable shepherding. True shepherds are scarce. We have them, to be sure, but their number is limited, and the disturbing thing is that there are so few of those who have been some years in assembly fellowship who seem fitted for, or anxious for, shepherding.

The literal reading of I Timothy 3:1, ". . . If anyone aspires to oversight, he desires a good work." This is unquestionable, but it seems today that it might read, ". . . If anyone aspires to be a preacher, he desires a good work." But the Scripture does not read so. We have stated, often, of late that the greatest need among us today is "godly shepherding." The late Dr. Owen of the past century said, tersely, ". . . If anyone seeks to avoid shepherding, and goes in for some other work so as to avoid the care of the flock for which he seems to be fitted of God, he is to be censured." It would seem that under godly teaching, the encouragement of godly shepherding was an essential. We believe this to be so today.

RULE AND ORDER IN THE ASSEMBLY

This is essential to the progress, upbuilding and peace of the Assembly. It is impossible for things to go well if the shepherding is absent. One could just as well think that a flock of sheep would do just as well, if the shepherd were absent. We know, looking at natural things, that this would not be so. The sheep cannot rule themselves; they would soon follow one another, would break through the hedges, or fences, would be a ready target for the wild dog or wolf or other enemy - they must know and realize the presence of "the shepherd." In a well-ordered assembly, this also is a requisite. We frequently say, it is not the sheep who go astray first, it is the shepherds. Had they not failed in their responsibility, the flock would have been preserved - God always reminded Israel of this (Jer. 50:6; Isaiah 56:10, 11; Jer. 23:1, 4, etc.). It takes, of course, God Himself, to raise up true shepherds; they are not to be found easily, not to be chosen by the flock themselves; they are not

voted in, or brought in by political maneuvering - this is despicable work. We read in Acts 20:28, considering the local church in Ephesus and their godly care, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed (or shepherd) the church of God, which He hath purchased with His own blood." The Holy Spirit makes the shepherd, it is ours to recognize His work and care in thus providing for our need. None can shepherd like such as are raised up of the Holy Spirit, spiritual men for a spiritual work. May God increase their number amongst us.

THE QUALIFICATION

In the pastoral epistles, we have such qualification gone into thoroughly. It has been said, and we have heard it of late, that none today measure up to the standard. We question such statements, publicly at least, as it tends to weaken the work of God. We have known of godly shepherds in the past; we still know of a good number still who have a godly care and are exempt from blameworthiness. We like to dwell on this aspect of their character at any rate. But, in any case, God does *not* lower His standard; it is ours to seek to attain to it. This always remains the standard for godly rule and shepherding. Some might say, "What shall we do when, perchance, the wrong man is in the place?" Quoting again the words of one of the old worthies:

"The obedience due to church rulers, I Peter 5:6, is not a blind, implicit obedience. It has respect unto them in their office only, and while they teach the things which the Lord Christ hath appointed them to teach; when they depart from these, there is neither obedience nor submission due to them.

We emphasize, again, that if any mature brethren have God-begotten desires within the heart for shepherding, caring for and helping the work of God in their home assembly, husband such thoughts carefully, pray over them, and as you find the work at hand, do it without much regard to an "office" . . . do the work and in due time it shall be taken note of and the Lord of the Assembly, Himself, shall help you in this. Be not over-anxious to preach, or teach . . . the Spirit said long ago, and still speaks thus, "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation." We believe, today, that preaching has been given an altogether outstanding place, to the detriment of true shepherding which, today, is of far more importance to the welfare and sustenance of scriptural assemblies. To depend on preachers for the maintenance of assembly testimony is like men on the job depending on an occasional inspector visiting

them, or a trouble-shooter pointing out their mistakes . . . it is the men who are doing the work, under the guiding hand of the overseers, who produce the resulting product. We have men, today, who lay their hand to teaching, etc., who would do much better if they were back in the backwoods for a dozen years or more where God could teach them and make them valuable men for God. We see the great lack of this sort of work today, with the resultant depletion of valuable teachers and leaders among us.

It is essential, as to the true shepherd, that he visit the flock. We read in Matthew 25:36 - "ye visited Me." "Ye came to see" - the English equivalent is referring to someone, "Go and see him or her." This is a definite character of the shepherd. The man of God, of a former day, with the Book of God in his hand, calling on the saints, spending a little while with them, not gossiping or talking idly, but reading a little of the Word, finding out how the family is, how things are going, then with a brief word of prayer, commending them to God, is definitely *absent* among us today. Many are too busy; even shepherds seem to have their hands full with earthly commitments, and, altogether, we suffer from the old-fashioned, scriptural, godly way of shepherding of a former day.

How shall we capture such days again? That is the question! The work shall make a "demand" upon the individual - he must be willing to submit to the demand and look to God to supply the needed strength to do it, to meet his need when he gives to God his time, and his business, or work would suffer thereby. It is a life of faith, a work of faith, a demand of faith.

There are plenty willing to attend oversight meetings, willing to have a hand in who shall be received to preach and teach, etc., etc., but willing to do the humble work of "shepherding" first of all in God's way . . . No! That is not what some are after. But God is looking for such a man, or men, here and there . . . "And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none." (Ezekiel 22:30) It is vital to our preservation, progress and spiritual upbuilding. Let us pray more earnestly for those who are shepherds, and that God may raise up, not preachers especially, we have enough, but *shepherds!!!*

* * * * *

John, the disciple whom Jesus loved, *five times*

Chapter 13 - Love *Leaning*

Chapter 19 - Love *Standing*

Chapter 20 - Love *Running*

Chapter 21 - Love *Looking*

Chapter 21 - Love *Following*

Alex Ross

THOUGHTS ON ACTS TWO (Part IV)

By George Graham

The Holy Spirit has some lovely things to say, as He describes for us the local assembly in Jerusalem. The first thing we want to look at is the expression, "All that believed were together" (verse 44). The word together speaks of fellowship. This has ever been the mind of God in relation to His redeemed people. In the book of Genesis, the testimony of God was linked with individuals, but in the book of Exodus, we have something different. God has redeemed a people out of Egypt, a people for His own possession, a people separated from all peoples and a people in whose midst He desired to dwell. He said, "Let them make me a sanctuary that I may dwell among them" (Ex. 25:8). Here we have the first corporate testimony. In Acts 7:38, it is called, "The church or assembly in the wilderness." The Greek word for assembly is *Ekklesia* which means an out-calling or a calling out from all that is contrary to God, and to God as the center of gathering. We think of a number of scriptures in this connection: "Gather my saints together unto me" (Psa. 50:5), "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1), "We ourselves together will build unto the Lord God of Israel" (Ezra 4:3). Finally, Gen. 49:10, "The sceptre shall not depart from Judah - until Shiloh come; and unto Him shall the gathering or the obedience of the people be." Getting back to our text, "all that believed were together." What a lovely picture! Here we have that unity of the Spirit. A common bond, a common interest, a common purpose and a common object, the glory of a risen and glorified Lord and Christ. Here we have the assembly in her pristine glory. The Spirit of God indwelling, leading, guiding, controlling and energizing. What a desirable condition! We have the exhortation in Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace." This condition lasted but a brief period of time. In chapter five, we have lying and in chapter six murmuring and in a matter of some few years, we have all kinds of problems. The devil and the flesh have wrought havoc in the local assemblies. No longer can it be said, "All that believed were together." The people of God are scattered. What a grief it must be to His holy heart! The mind of the flesh, the carnal mind, deceived by the devil, has intruded into the revelation of God, consequently we have confusion on every hand and side. It should humble us in the Presence of God, like David, Ezra, Nehemiah and other godly men, confessing our sin and departure and getting back to God. Think of the many denominational groups and all claiming to be christian. I have no doubt many of God's dear people are to be found there; they need

our prayers. The name of one of these denominational groups is not to be found in the Word of God. The local assembly is the only company we read about in the New Testament. All else is contrary to the Word of God. The Lord said, "For where two or three are gathered together unto My Name, there am I in the midst of them" (Matt. 18:20). The Lord said in John 10:16, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock (not fold) and one Shepherd." One of these days, we shall be caught up together and so shall we ever be (together) with the Lord (I Thess. 6:17). Gathered together to Himself in the glory of God never again to be divided or scattered.

Soon Thy saints shall all be gathered inside the veil;
 All at home, no more be scattered, inside the veil.
 Naught from Thee our hearts shall sever;
 We shall see Thee, grieve Thee never;
 Praise the Lamb shall sound forever, inside the veil.

The next little expression is found in verse 46, "And they continuing daily with one accord." The word accord is an adverb and occurs ten times in the Acts and once in the epistle to the Romans (Rom. 15:6). It means one mind or the same mind. There was perfect submission on the part of all to the absolute authority of the Word of God. This is unity in the true sense of the word, not uniformity, the product of human arrangement. There was whole hearted and willing obedience to the Word of God. As Paul by the Spirit of God writes to the church in Corinth some years later, he brings before them this very truth. Plagued with a partisan spirit, cliques and parties, he writes, "Now I beseech you, brethren, by the name of our *Lord Jesus Christ*, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). This is God's ideal for the local assembly. We will search in vain to find the perfect assembly, nevertheless, it should be our aim and desire to conform to the Word of God. If we imbibe the mind of Christ as portrayed in Phil. 2:5-8, it would surely help us to this end. The mind of Christ is the humble, considerate, obedient and self-sacrificing mind. May God give us grace to lay aside the petty jealousies that plague us and grieve the Spirit of God in our midst and quench His power. "These are little foxes that spoil the vines" (Song of Sol. 2:15), spoiling fruit for God in our lives. Then we have the little expression, "The Lord added to the church or assembly those that were being saved" (verse 47). Don't we see here the truth of the One hundred and thirty-third Psalm? Brethren dwelling together in unity, delighting the heart of God and enjoying the blessing of God in their midst. What a desirable condition! These

are a few practical observations. May the Lord be pleased to use them for His glory and the good and blessing of the companies of His redeemed in these last difficult days.

* * * * *

WALK BEFORE GOD

By William Blane

Walk before God, and perfect be,
 Care not for human eyes,
 Which but the outward aspect see -
 To Heaven's standard rise.
 Be not afraid to let thy ways -
 Each thought, and word, and deed -
 Be tested by the searching rays
 Which from his throne proceed.

Walk before God, Be often where
 No human eye can see,
 And all thy heart to Him make bare:
 From secret sins be free.
 Thus shall thy actions and thy ways
 His own approval meet;
 Thy life shall be a life of praise,
 Its end a triumph sweet.

Walk before God, Be not at ease
 Though saints may think you right;
 Be careful that Himself you please -
 Be perfect in His sight.
 The fear of man but brings a snare -
 Care not for smile or frown;
 Misunderstood, still do and dare,
 That no one take thy crown.

Walk before God. Obey His Word,
 And yield to His demands;
 Beware of calling Jesus Lord,
 And slighting His commands.
 Live for that moment when unveil'd
 Each secret thing shall be,
 Which every eye but His has fail'd
 Within the breast to see.

VARIED EMPHASIS ON THE RESURRECTION (Matt. 28; Mk. 16; Lk. 24; Jn. 20)

By Robert Surgenor

In the divine record of our Lord's resurrection, we find a unique and varied emphasis in each of the Gospels. In Matthew, the emphasis is on the end of the Sabbath (28:1), or as Newberry points out "the end of the Sabbaths," showing that, upon the resurrection of Christ, the old order of things was now passing away. As Paul points out to the Hebrews, "For the priesthood being changed, there is made of necessity a change also of the law" (Hebrews 7:12). The dawn of a new order of things is brought before us, "as it began to dawn toward the first day of the week." No longer was the Sabbath to be observed. Christians now observe the first day of the week for the breaking of bread (Acts 20:7). John spoke of this day as "the Lord's Day," mentioning also the fact that on this day, he was "in the Spirit." A good exercise for all of us to covet. We believe being it is the Lord's day and not ours, we should lay aside the normal duties of this life and devote our time and interests solely for the Lord. It is not a day to cut lawns, wash clothes, to go on a picnic, etc., but a day to be spent for God alone. C.H.M. remarked that we should be more fatigued at the end of the Lord's Day doing His business than at the end of the other days doing our own business. May we all be able to say, "I was in the Spirit on the Lord's Day."

When we observe the opening statements of Mark relative to His resurrection, we are immediately impressed with the anointing of His body. Characteristic to this Gospel portraying Christ as the perfect Servant, we see in His own that same servant character reflected. What devotion on the part of those godly women that Lord's Day morn! They "had brought sweet spices, that they might come and anoint Him" (Mark 16:1). It wasn't enough to them that Nicodemus had brought a mixture of myrrh and aloes, about an hundred pound weight (John 19:39). No, they must have a part in it, too.

As we meditate on the opening remarks of Luke's Gospel in chapter 24, we notice the emphasis is on the word "others," bringing before us the unity of the saints in relation to the Person of Christ. Luke 24 is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard - like the dew of Hermon and as the dew that descended upon the mountains of Zion. "Behold, how good and how pleasant it is for the brethren to dwell together in unity" (Psalm 133). As these women approached the tomb, they came with their hands full of sweet spices. They came fully prepared. They came early, which marked their eagerness and devotion. The word consecration means "to fill the hands." What a lesson for us as we approach our risen Lord in worship and

praise on the Lord's Day morning. Are we eager? Is our seat occupied well before the time when the hour is come? Or do we rush in at the last minute to sit at His Table? Is it not good to get there early and to sit quietly meditating upon Him, so that when the hour is come, we can say, "While the king sitteth at His table, my spikenard sendeth forth the smell thereof" (Song of Solomon, 1:12). This manifests, in measure, my devotion to Him.

Another thing, do we bring our sweet spices when we do come? None were to appear before the Lord empty in the Old Testament; how much more under the new economy should we feel the responsibility to come with our hearts overflowing with adoration and praise to the Father for the Person of His Son. How the Lord must be grieved to see some brethren, week after week, just sitting with nothing to offer. Brethren, "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Hebrews 13:15).

They came with great determination, for the stone was very great, yet they purposed in their heart - some way - to anoint His body. Let us examine our own hearts and ask this question, How much would it take to keep me from the breaking of bread? Would a little inconvenience? A little discomfort? A little disagreement with another? These women determined that nothing would stand in their way to hinder the purpose of their heart. The spices had been prepared. Time had been spent in the preparation. If we today are going to bring acceptable thanksgivings before our Lord, time must be spent in preparation.

As we venture into the account of the resurrection in the unique Gospel of John, we see the emphasis is on an individual - Mary Magdalene (John 20:1). It was her out of whom the Lord had cast seven demons (Luke 8:2). She had experienced a great deliverance, thus she manifests a great devotion. She was forgiven much, thus she loved much. This truth is emphasized in Luke 7:47. Even though it was a small group of women making their way to the Tomb - yet we see Mary Magdalene alone. Evidently, she had run on before the others only to see the stone taken away. Divine justice had laid His sacred body in the Tomb, and now, unlike the tomb of Lazarus, divine justice rolls the stone away. Christ could have removed the stone Himself, but it was only proper that it should be done by a messenger from the governmental throne of God. The stone was not rolled away to allow Christ to leave the Tomb. The stone was removed to manifest to all that Christ in resurrection power had already left the Tomb! Thank God, He arose and in the power of an endless life.

We look upon Peter and John as great men, but what preeminence is given to this woman! Mark says, "He appeared first

to Mary Magdalene" (16:9). What an honor bestowed by our blessed Lord upon this dear soul. It was a woman that introduced sin into this world. It was a woman that was used to usher the Saviour into this world. And it was a woman who first saw our resurrected Lord. What grace on God's part.

After inspection of the Tomb by Peter and John, all had left the sacred spot except - Mary. With love in her heart to the Person, she patiently watches and waits. "Then the disciples went away again unto their own home" (verse 10). Yes, why linger? He wasn't there, and the comforts of home were beckoning. How sweet and tender the next verse is. "But Mary." Yes, it wasn't intellect on her part - just a heart absorbed with the Lord Jesus. "But Mary stood without at the sepulchre weeping" (verse 11). Sister, how long has it been since you wept at the Lord's Supper? Be honest, how long has it been since you shed a tear for Jesus your Lord? Mary stood weeping. What a sight that must have been. I remember once, sitting down with a group of Christians who broke bread for the first time. It was the birth of an assembly of God. What impressed me was this - every sister and every brother wept as they remembered their Lord for the first time. What tenderness, what love to Him! Some years have passed since that event, and, even though every brother prays audibly at the Supper, yet not too many weep anymore. Oh, that God would stir our affections to the Man Who was wounded for our transgressions! It was a woman who washed His feet with tears (Luke 7:38). It was a woman who wept at His tomb. Brethren, well may we weep, as we remember Him.

As Mary stooped down and looked into the sepulchre, she saw what had been hidden from the eyes of Peter and John - "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" (verse 12). Angels with joy announced His birth. Upon His death and resurrection, rest had been secured, and angels now sit. Not allowing their presence to be seen by Peter and John, they now reveal their presence to Mary.

Angels speak and Mary answers. Her desire and affection is not on them, but on the One that was missing. How personal she regarded the loss. In verse two, it was, "They have taken away *the Lord*," but now it is, "They have taken away *my Lord*." Notice, "I (not we) know not where they have laid Him." One sister, years ago, used this verse when a brother gave out a very inappropriate hymn at the Breaking of Bread. He had taken away her Lord out of her mind instead of leading her closer to Calvary.

Jesus speaks, asking two questions (verse 15), addressing her as "woman." The first Adam was a gardener in Eden, the last Adam was supposed by Mary to be a gardener, but now He calls her by name, "Mary," intimating His love for one of His own. "Rabboni,"

is her reply (verse 16). Immediately, her desire is to embrace Him in fond affection. "Touch Me not," or "Take not hold on Me," is His quick reply. Her desire was to retain Him by holding. No longer was there to be the earthly familiarity once enjoyed. A new relationship was to be established. Upon being received up into glory, He would become the object of faith - no longer in bodily presence here on earth. Having been brought into spiritual union with Him, we know Him no longer after the flesh, but as the glorified One in heaven (II Corinthians 5:16). Can we not also see in our Lord's prohibition, a warning against undue familiarity in the things of God? How often we are guilty in handling holy things with too much lightness. Have we not, in the past few years, lost much of our reverence in our gatherings? I remember years ago preaching in a tent where folks gathered thirty minutes before meeting time and just sat there in silence. There seemed to be the fear of God upon the people. One old Mennonite ventured in, and after the meeting, exclaimed, "There's the feeling that God is in this place!" How fitting it is to see quietness in our gatherings and reverence towards God. How sad to see brethren and sisters talking, whispering, laughing with one another, in the hall ere the meeting begins. How often, too, after a gospel meeting, instead of filing out and quietly going to our homes to engage in prayer, we stand about and have light social visits, thus helping the devil to take away the good seed that has been sown in the hearts of the dear unsaved. Brethren, suffer the word of exhortation, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psalm 89:7). "Holiness becometh Thine house, O Lord, for ever" (Psalm 93:5).

Mary is now assured of the eternal union that now exists. "I ascend unto *my* Father, and *your* Father; and to *my* God, and *your* God" (verse 17).

To fulfill Mosaic law, she, not being eligible to bear witness, being a woman, runs to tell the disciples of the Lord. Thus, through a chain of events, the grand and glorious news was made known to the world of His wondrous resurrection.

Vainly they watch His bed,
 Jesus, my Saviour,
 Vainly they seal the dead,
 Jesus, my Lord.

Up from the grave He arose
 With a mighty triumph o'er His foes;
 He arose a victor from the dark domain,
 And He lives for ever with His saints to reign;
 He arose! He arose!
 Hallelujah! Christ arose!

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Was the laughter of Abraham at God's promise one of unbelief or worship (Gen. 17:17)?

Answer: The Hebrew word for "laughter" in this passage means "was joyful." It follows that Abraham's laughter was the laughter of faith and joyful worship. The epistle to the Romans would clarify this, "He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God" (Romans 4:20).

Sarah's laughter within herself at the promise was one of unbelief. The Lord reproved her for this, which she denied through fear, to be corrected again by the Lord (Gen. 18:12).

Later, however, we read of her laughter of faith, for she said, "God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6). Sarah had received the reproof from God, but also at the same time had rested in faith upon the promise to bear a son (Gen. 18:9-15). Sarah is found among the worthies of faith, "Through faith also Sarah received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised" (Heb. 11:11). It is significant to note that they named the child "Isaac" which means "laughter" according to the word of the Lord given before his birth. Abraham and Sarah had proved the faithfulness of God.

Question: What does the expression mean, "For the Scripture saith unto Pharaoh, Even for this cause have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth" (Rom. 9:17)?

Answer: The statement, "For this cause did I raise thee up" was spoken by Moses to Pharaoh following the plague of boils (Ex. 9:8-16). We believe this has no reference to Pharaoh's exaltation to the position of ruler, but his being preserved in that position by God, instead of being cut off for his arrogance and self-will. God raised him up from his sick couch after he had suffered the boils to further show His power in him, as a demonstration to the whole world of His sovereignty. The R.V. reading of Ex. 9:17 states, "I have made thee to stand up." The Septuagint reads, "thou hast been preserved." The creation of Pharaoh is not in view in the passage.

The clause, "The Scripture saith unto Pharaoh" is interesting. The use of personification endorses Divine inspiration and the unchanging authority of the Word of God. In the context of the passage, Paul challenges the Jew by the living power of the Scripture in contrast to their boast in the Law alone.

Question: It has been taught that a woman's hair is a sufficient covering in the gathering of the local assembly. Is this in accordance with Godly order? What spiritual meaning is shown by the head-covering of sisters when gathered together in the church?

Answer: The teaching of I Cor. 11:3-16 give very important and needful instructions on this subject. These injunctions apply to all the churches of God when gathered for assembly function. They are commandments of God for each generation until the Saviour returns.

We see at least three great lessons from the head-covering of sisters, all plainly taught by Paul in this pattern passage.

1.) The Preeminence of Christ in the assembly. The head of every man is Christ, and the head of the woman is the man. If the man have his head covered, it would imply that Christ was concealed, and if the woman have her head uncovered, then the man is seen and not Christ. The Lord Jesus must ever be seen in the assembly and not man. Therefore the woman should always have her head covered when in the gatherings of the saints.

2.) The Position of Subjection in the Assembly. The head-covering is also a sign of the woman being under authority. As the church is subject to Christ, so the woman should be in the subject place to the man.

3.) The Principle of Godly Order in the Assembly. It is stated that angels witness the order and behaviour of the assembly. They watch in silence. God teaches them the great principles of subjection and order. Therefore, the woman is covered because of these heavenly spectators.

We further believe from the words of verse 15 that a woman's hair is her glory and not given instead of a head covering. The truth is her glory is to be adorned with a covering, i.e. to bear a covering. The teaching that the hair is the only covering required by a sister is a grave departure from the Word of Truth, which is the sole guide of assembly gatherings. These principles can only apply to believing women in fellowship. There is no authority to enforce God's Word for saints upon the unsaved.

Question: Can it be said with authority that the Lord Jesus instituted the Lord's Supper on the same day that the passover was slain (Mark 14:12)?

Answer: Many have differed over this question, but we believe that He did institute the supper on the occasion of the killing of the passover lamb. Mark states that it was on the first day of unleavened bread when they "killed the passover." It is also of great interest to note the Divine arranged synchronism that the

Lord partook of the Passover and was Himself slain on the same day: "Christ our passover was sacrificed for us" (I Cor. 5:7). As the Jewish manner of reckoning time from sunset to sunset, this is clearly stated.

Question: Has the "breaking bread for the dead" of Jeremiah 16:7 any relationship to the institution of the Lord's Supper?

Answer: This Scripture has often been applied, we believe wrongly, to the institution of the Lord's Supper by the Lord Jesus, in the night while He was being betrayed (I Cor. 11:23). There is no New Testament warrant to apply this Old Testament "breaking of bread" to the New Testament ordinance. The "breaking of bread for them in mourning to comfort them for the dead" (Jer. 16:7 R.V.) is linked with two other practices in the previous verse, "cutting one's self" and "making one's self bald." These were heathen rites which were strictly forbidden by God to be copied by His people (Deut. 14:1). Hence it would be irreverent to apply such a Scripture to the holy institution of the Lord's Supper.

The Passover is linked with the Supper. As the Passover feast looked forward to the death of the Lamb of God, so the Lord's Supper looks back to His accomplished work. The institution of the Lord's Supper was the completion of the Passover and the beginning of the New Testament "breaking of bread." There is no idea of the perpetuation of any heathen custom as referred to in Jeremiah 16. No one can go beyond the Word of God in application and be on safe ground of interpretation.

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REPORTS - UNITED STATES (continued from inside front cover)

Hartford, CT - Charter Oak Gospel Hall - Brother Jack Hunter had profitable ministry meetings here and at Manchester.

Long Branch, NJ - Brother Eugene Higgins spent two weeks with the assembly, speaking from his chart "Coming World Events from the Bible." The saints appreciated this effort and some interest was seen on the part of the unsaved.

Cass City, MI - Norman Crawford spent a week here giving help to the saints in ministry. In July, he is expected to pitch a tent near Jackson, the same site where it was pitched four years ago wherein many came to hear the gospel preached.

Joliet, IL - Brethren G. P. Taylor and Gavin Collins shared in three nights of ministry during May, with appreciation. Brother Collins remained for two weeks of gospel meetings, wherein an elderly lady, who had showed interest for some time, professed to be saved. Attendance on the part of the unsaved was encouraging.

Hinckley, MN - Brethren Leonard DeBuhr and Robert Orr spent three weeks in gospel meetings in this town where there is no assembly.

Omaha, NE - In the gospel effort conducted by brethren Roy Weber and Bruce Collins, an outsider professed to be saved. The assembly has started open air meetings each Friday night in a park in Council Bluffs, IA. Then on Saturday morning, the younger brethren carry on a children's work in Elmwood, 35 miles southwest of Omaha, where an interest is seen.

Seattle, WA - **West Woodland Gospel Hall** - Brother Thomas Thompson visited here and other assemblies in the district as well as Vancouver.

REPORTS - CANADA

Templeman, Nfld. - Gospel meetings held by brother Bryan Funston with the help of local brethren saw some attending for the first time in years. The assembly would like to see a follow-up series in the fall.

Charlottetown, P.E.I. - Following the conference, brethren Frank Pearcey and James Smith had two weeks of gospel meetings with blessing in salvation.

Cape St. Mary, French Shore, N.S. - The weekly gospel effort commenced by brethren Albert Hull and James McClelland has been carried on by local brethren. One R.C. woman professed, giving joy. On June 9, a baptism is planned in the Bay of Fundy when the couple who opened their home for the meetings will obey the Lord.

Hubbard's Point, N.S. - Amidst the encouragements and disappointments, the work here has been sustained by local brethren who have sacrificed to travel distances to help in the work. How good that we follow the divine pattern, "workers together with God."

Weaver's Settlement, N.S. - The small assembly here with seven in fellowship is being encouraged by a full hall each night in gospel meetings conducted by brethren Albert Hull and James McClelland. One has professed and there is an interest developing.

Hampton, N.B. - Brother Murray McCandless intends to pitch his tent for a gospel effort starting July 1. A good interest was seen in this district last summer.

St. Louis-de-Kent, N.B. - Brethren Larry Buote and Gerard Roy started in gospel meetings on June 9, using a rented school building. Encouraging attendance on the first night.

Shediac, N.B. - Brethren James Smith and Gerard Roy plan to start gospel meetings on July 7 in the Gospel Hall.

Price, Que. - Brother Larry Buote with the help of brother Leslie Wells of Northern Ireland are expected to start gospel meetings on July 1. These will be conducted in French.

Huntsville, Ont. - Brother Arnold Gratton helped by brother David Kember of the Clinton Assembly start their sixth week of gospel meetings on June 9 with three having professed to be saved, all related to the Christians.

Valens, Ont. - Brother Lorne Langfeld was planning to have three weeks of children's meetings at the end of June.

Vancouver, B.C. - Brother David Jones and his wife have returned for a brief visit from their field of labor in Chile. Brother Lou Swaan was back from Holland for three weeks. Brother James Currie has come back from Japan for a short time. Brother Harry Steele, also from Japan, is in the city for medical treatment.

REPORTS - FOREIGN

AUSTRALIA -

William J. Nesbitt writes from Australia: "Leo Strahan and myself are preaching in the gospel hall here at Lismore, N.S.W. The ground and weather were too wet to erect the tent. We visit door to door despite carelessness and indifference by many. We have seen some strangers under the gospel during the past week, but only a few in comparison with multitudes surrounding us. However, one can seek to encourage and strengthen the hands of those who fear God and have exercise to preserve the testimony to the Lord's Name in this land."

NORTHERN IRELAND AND EIRE -

COUNTY ANTRIM - Ballymoney Gospel Hall - Brethren James Martin and Wilson Jennings continue here in the gospel with good numbers and sustained interest. **Ballyvaddy Gospel Hall** - Brethren Samuel Ferguson and Norman Turkington have had six weeks of gospel meetings with good numbers attending.

COUNTY DOWN - Annabane Gospel Hall - Brethren John Hawthorne and Thomas McNeill continue after six weeks of gospel meetings which have been marked by good attendance. **Ballykeel Gospel Hall - Lough Road - Lurgan** - Brother Albert McShane with the help of brother David Gilliland of the Lurgan Assembly are having good numbers coming to their gospel meetings where two have professed to be saved.

COUNTY TYRONE - Newtownstewart Gospel Hall - Brethren James Brown and Jack Lenox continue with good interest in the gospel.

BELFAST - Newtownbreda Gospel Hall - Brother David Kane continues in gospel meetings after five weeks where one has professed to be saved.

EIRE - Monaghan Town - Brethren George McKinley and Samuel Maze have just started in the portable hall as of the end of May.

CONFERENCES

Tracadie, N.B. - First meeting of their conference on August 3 and 4, will be on Saturday at 1:00, not 1:30. Bible Readings on I Timothy 2 and 3.

Akron, OH - Annual conference to be held on August 31 and September 1 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 1225 Wooster Avenue. All other meetings to be held in the Copley High School. Take Interstate 77 to Cleveland-Massillon Road, follow to Ridgewood Road, take right to School. Bible Reading on Saturday at 1:15 - Spiritual Growth for the Assembly. Breaking of Bread at 10:00. Corr. Thomas Wright, 1571 - 17th Street, Cuyahoga Falls, OH 44223. (216) 928-2093. School (216) 666-6501.

Beetown, WI - Annual all-day meeting on Labor Day, September 2. All meetings to be held in the Lancaster Senior High School, Lancaster, WI starting at 10:00. Corr. Marvin R. Studnicka, 1026 Ridge Avenue, Lancaster, WI 53813. (608) 723-7156. School (608) 723-2173.

Dunkerton, IA - All-day meeting on Lord's Day, September 8 in the Gospel Hall, 301 Carroll Boulevard. Breaking of Bread at 9:30. Corr. Harold Stickfort, Route #1, 4303 Rice Road, Dunkerton, IA 50626. (319) 822-4549. Gospel Hall (319) 822-7498. *Note this is one week later than in previous years.*

Kansas City, MO - Annual conference to be held on September 1 and 2 with Prayer Meeting on Saturday at 7:00. Bible Reading on the Life and Times of Peter. Breaking of Bread at 11:00. All meetings to be held in the Gospel Hall, 4603 East Linwood Boulevard. Corr. Leon Scott, 3843 Agnes Street, Kansas City, MO 64128. (816) 923-4037. Gospel Hall (816) 924-6346.

Arlington, WA - Three-day conference to be held over the Labor Day weekend, August 31, September 1 and 2 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, South Stillaquamish Avenue. Corr. John H. Portman, 26321 - 115th Avenue, N.E., Arlington, WA 98223. (206) 435-4364. Gospel Hall (206) 435-3797.

Clementsvalle, N.S. - Annual conference (their 41st) will be held on September 1 and 2 with Prayer Meeting on Saturday at 7:45. Breaking of Bread at 10:00. Bible Readings on I Corinthians 10 and 11. Corr. Ronald Berry, R.R. #1, Clementsvalle (Annapolis County), N.S. B0S 1G0. (902) 467-3287.

Orillia, Ont. - Annual conference to be held on October 12 and 13 instead of the Labor Day weekend. Further particulars in the August issue.

Sault Ste. Marie, Ont. - Annual conference of the Ontario and Michigan Assemblies to be held on August 31 and September 1 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Wellington & Spring Streets. All other meetings to be held in the Lakeway Collegiate, 130 Wellington Street East. Bible Reading on Saturday - Genesis 22, on Lord's Day - Isaiah 53. Breaking of Bread at 10:15. Corr. Robert A. Clark, 462 MacDonald Avenue, Sault Ste. Marie, Ont. P6B 1H9. (705) 759-0968.

Kenora, Ont. - Annual conference to be held on August 31 and September 1 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, First Street and Seventh Avenue South. All other meetings to be held in the Beaver Brae Secondary School, 1200 Ninth Street North. Breaking of Bread at 10:30. Corr. Eddie E. Gould, R.R. #2, Kenora, Ont. P9N 3X3. (807) 548-4278. School (807) 468-6401.

Sussex, N.B. - The seventh annual conference to be held on September 7 and 8 with Prayer Meeting in the Gospel Hall on Friday at 7:30. All other meetings to be held in the Sussex Regional High School. Bible Readings on I Corinthians 11. Breaking of Bread at 10:00. Corr. Howard O. Godsoe, R.R. #3, Hampton, N.B. E0G 1Z0. (506) 832-5896. School (506) 433-5025.

Huntsville, Ont. - Conference on September 7 and 8 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Main Street. Other meetings to be held in the Huntsville High School, Brunel Road. Corr. George Cottrill, R.R. #2, Huntsville, Ont. P0A 1K0. (705) 789-5146. School (705) 789-5594.

Hitesville, IA - Conference on September 14 and 15 with Prayer Meeting on Friday at 7:45 in the Gospel Hall. All other meetings to be held in the Aplington Community School, Aplington. Breaking of Bread at 10:30. Corr. Larry L. Brandt, O.D., 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. School (319) 347-2394.

Arnstein, Ont. - Conference on September 14 and 15 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 8:45 and 10:30 on Romans 8 and on Lord's Day at 8:45 on Psalm 22. Breaking of Bread at 10:00. Supper will be served on Friday at 5:00. All meetings to be held in the Gospel Hall. Corr. Don Brunne, Arnstein, Ont. POH 1A0. (705) 757-2030.

Hardwick, VT - Annual conference to be held weekend of September 21 and 22, a week later than in previous years. Further particulars in the August issue.

HOMECALLS

La Crosse, WI - Our beloved sister, **Mrs. Bessie Sundvay**, age 88, was called into His presence on April 12. She was saved in meetings held by our late brother Sam Hamilton on March 19, 1918 and has enjoyed happy fellowship with the assembly since 1919. About three years ago, she suffered a stroke and has been confined to a nursing home since. Among those who mourn her passing are a twin sister, Mrs. Bernice Papenfuff, of the LaCrosse Assembly and another sister, Mrs. Vera McLean, of the assembly in Forest Grove, OR.

Thunder Bay, Ont. - Pine Street Gospel Hall - Our dear brother, **Gordon Wilson**, age 66, went to be with Christ on April 15. He was saved in August 1937 during a series of gospel meetings conducted by brother Chawner and has been in assembly fellowship for 47 years. He was a beloved brother and faithful elder and will be missed. He leaves his wife, Grace, a son, Glen, and a daughter, Gail, and their families. Also two brothers and two sisters.

Gore, New Zealand - Our esteemed brother, **James Brand**, age 82, went Home on May 4, after some years of declining health. He was saved when a youth of fifteen and two or three years afterward, was baptized and received into the fellowship of the assembly at Gore where he continued steadfastly, being ready to bear the yoke of responsibility for the Lord, giving help in the gospel and ministry to the saints. Apart from seven years spent in the Timaru area, where he continued his occupation as a farmer, his life time was spent in the Gore district. He leaves behind three daughters and a number of grandchildren who owe a great deal to the effectual fervent prayers of the loved one whose voice is now silent.

Calgary, Alta. - West Hillhurst Gospel Hall - Our dear brother, **George McCullough**, went to be with Christ on May 5, age 81. He was born again in Ireland. He leaves his wife, Jeannie, confined to a nursing home, as well as a daughter and son-in-law and grandchildren in Calgary.

Clementsvalle, N.S. - Our esteemed brother, **Gifford L. Robbins**, age 86, was called Home on May 6. He had the deep respect of the community in which he lived. An unsaved neighbor remarked again and again, "A land mark has been removed." He was saved in 1947 in gospel meetings conducted by brethren Alex Wilson and John McCracken. Pray for his wife, who is not well, and the many relatives who are without that blessed hope. A link on earth has been severed, but the reuniting will take place at His coming.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE QUESTION OF QUESTIONS

By C.H.M.

Some call Him a Saviour, in word,
But mix their own works with His plan;
And hope He His help will afford,
When they have done all that they can:
If doings prove rather too light
(A little, they own, they may fail),
They purpose to make up full weight,
By casting His name in the scale.

Some style Him "the Pearl of great price,"
And say, He's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys:
Like Judas, the Saviour they kiss,
And while they salute Him, betray:
Oh! what will profession like this
Avail in His terrible day?

If asked what of Jesus *I* think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life and my strength and my store;
My Shepherd, my trust and my Friend,
My Saviour from sin and from thrall;
My Hope from beginning to end,
My Portion, My Lord and my All.

AUGUST, 1985

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **OUR** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4G3.

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NOTICE

Vancouver, B.C. - Brother Harry Steele, who served the Lord in Japan, went to be with the Lord on July 6. He had been ailing for some time from a terminal disease. Further particulars in the September issue.

CHANGES OF ADDRESS

Thornhill, Ont. - Harold S. Paisley, 23 Glen Crescent, Thornhill, Ontario L4J 4G3.

Guelph, Ont. - Jack Noble, 671 Woolwich Street, Apt. #901, Guelph, Ontario N1H 3Y0. Tel. (519) 821-4991.

REPORTS - UNITED STATES

Madison, ME - Before the Augusta conference, brethren James Walmsley and Thomas Wright were with the saints for some Bible Readings. Brother James Walmsley remained at Augusta for a week of Bible Readings.

Northfield, NH - Brother David Oliver began in tent meetings here on July 7 with encouraging attendance on the part of outsiders who came without any invitation. Neighbors sat on their porches to listen to the preaching, as well. Brethren from the East Boston, MA Assembly will be helping in the effort.

Cambridge, MA - A young brother obeyed the Lord in baptism on July 7.

East Boston, MA - The assembly enjoyed appreciated visits from brethren Thomas Wright, Eric McCullough and Jack Hunter. Brother Hunter and his wife returned to their home in Kilmarnock, Scotland on July 6.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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THE NAME OF JESUS

By G.M. (New Zealand)

Sweeter than music to the ear
The sounding of Thy Name,
To every soul that knows the fear
Of wrath for sin and shame.

Thy Name reveals the fountain's flow
Out from the smitten rock
To cleanse the sins, and cure the woe
Of Thy blood-purchased flock.

Thy Name inspires the earthly songs
Of faithful souls who trace
The desert way in happy throngs
Until they see Thy Face.

And still Thy Name the theme shall be
Of Heaven's blended Psalm
And praises rise continually
To God and to the Lamb.

A LETTER

Translated By James N. Smith

The following letter was written by a French Canadian man to one of the brethren in the assembly of God at Tracadie, N.B. Recently we had the joy of witnessing he and his wife baptized at Sussex, N.B. God is working amongst the French Roman Catholics in New Brunswick, and we thought this testimony might encourage saints to pray for the French assemblies and the gospel in that area.

February 27th, 1985

Greetings Leon:

I have great pleasure in writing to tell you, my wife and I have been saved! We will never forget the day you and Murray visited us in our trailer home in Hampton.

Having converted from Catholicism to Mormonism, we were convinced we had found the truth. After you left, I said to my wife, "If those scriptures are right, then we're wrong." Going to bed that night, we got down upon our knees and asked God to enlighten us and show us the truth, claiming the words of the Lord Jesus, "I am the way the truth and the life." For days, we searched the scriptures, and morning and evening prayed to God for light. After some days, we saw clearly the serious error we made in putting the book of Mormon ahead of God's Word. One day while reading, I acknowledged, "Yes, the only way to God is His Son, Jesus." I saw He had died for me, by his blood I am cleansed from all sin, and by His resurrection, I am reconciled to God and have eternal life. I bowed my knees again and asked God to forgive me all my past and to protect and guide me each day to know more of my Saviour.

I could see changes in my life, but felt I should return to the Catholic church for some teaching. In my daily reading, I concluded the church was not teaching the truth about the Lord Jesus and knew nothing about salvation. . . . So we left the church for good.

This coming Sunday, we are visiting a little church without a name, where all the people can tell how God saved them. This choice has brought us persecution from many, but God is with us, and daily the Holy Spirit gives us incredible courage and strength to tell to others the way of salvation. Each day we live we await the return of the Lord Jesus Christ.

When you told us while visiting in our trailer that it was God's will you and Murray were visiting us, it struck my heart, and now I thank God that you came. I thank you sincerely for coming to us with the gospel.

Thank you once again, and God bless all the Christians who give the Word of God the first place. The grace of God be with you.

Gaston

PSALM 1

By George Graham

The book of Psalms is a pentateuch, composed of five books. Many of the psalms have titles (which we believe to be part of the inspired word of God) and the names of the writers attached thereto. The first psalm has no title and the name of the writer is not given. It has a most appropriate place and is a fitting introduction to the book. In the psalm, the godly man is contrasted with the ungodly.

In verse one, the blessed man is seen living in detachment from the world in which he lives, a separated man. In verse two, we have that same man living in communion and fellowship with his God, a sanctified and satisfied man. In verse three, we see the fruits of separation and sanctification in the life of this man; a spirit-filled man bearing fruit to the glory of God. The question may be asked, "Who is this man?" I believe He is primarily the Man Christ Jesus. He was not of this world (John 17:14-16). His life was lived in unbroken fellowship with His God and Father, and was lived for His pleasure and glory. We see in Him "The tender plant" (Isa. 53:2), "The green tree" (Luke 23:31), and "The true vine" (John 15:1), bearing fruit to the glory of God. "He was holy, harmless, undefiled and separate from sinners" (Heb. 7:26).

I would like to give the psalm a practical application to ourselves as the people of God. I believe there are a number of practical lessons for us to learn. The word "blessed" in the Hebrew is a plural word and means happiness. If we would know experimentally this truly happy life, then verse one has three things to tell us.

First: We are warned against seeking the counsel of the ungodly.

Second: We will not be found in the company of sinners.

Third: We will not be found sitting in the seat of the scorner.

These are three very important things in our lives as the people of God. We should ever seek counsel in the Word of God. The man who penned Psalm 119 and had so much to say about the Word of God, said in verse 24, "Thy testimonies are my delight and my counsellors." It is a mistake on the part of the child of God when he turns to the world for counsel. The world's counsel is made known in Psalm 2:2, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed." The world has no place for God, His Son or His Word. No matter the difficulty or problem, in turning to the Word of God, we won't be led astray. It always leads us into right paths. We read in Psalm 119:130, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let us ever seek the counsel of God, as found in His Word.

The next thing is our company. It is contrary to the Word of God for any child of God to seek companionship with worldlings. James 4:4 reads, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." That is the sad mistake Lot made, read Gen. 13-19. What a solemn warning! We need to be careful of the company we keep. The man who wrote Psalm 119 says in verse 63, "I am companion of all them that fear thee, and of them that keep thy precepts." Reminds us of Daniel and his three companions, godly youths. In the book of Malachi, we have a sad condition of things. God makes seven definite charges against His people, but they refused to acknowledge them, rather they questioned the truth of them. It was a dark day indeed. Nevertheless, we read in chapter 3:16, "Then they that feared the Lord spake often one to another." I like to think they greeted one another with the word "Maranatha," the Lord cometh. Young believer, be careful of your company. Keep company with those who love the word of God, those who are spiritual, those who have an interest in the assembly and its spiritual welfare. They will be a help to you in your spiritual life. We become like the company we keep. If we keep company with worldlings or carnal christians, we will become like them. Consequently, we are robbed of fellowship and communion with God, so essential to christian living.

The third thing is, "Nor sitteth in the seat of the scornful." Notice it is the counsel of the ungodly first, if hearkened to, will find us in the company of sinners and finally in the seat of the scorner. Their counsel, company and conduct, a moral downgrade. May the Lord preserve us. Let us ever remember we are a separated people. We are in the world but not of it (John 17:14-16).

In verse two, we have the sanctified man, delighting in and meditating in the law of God. In His high priestly prayer, the Lord, speaking to the Father about His own, said, "Sanctify them through thy truth; thy word is truth" (John 17:17). The word "sanctify" means set apart. Practical sanctification of life is the result of spending time with God and His word. If our lives have to be set apart for God, then they must be guided by the word of God. The man of our psalm found his utmost delight and pleasure musing and meditating on the word of God. The word of God is like Himself, it has no compeer, it is the most precious thing upon the earth. Think of all the precious things it has to say about your Lord and Saviour, and mine. Think of the eternal blessing into which we have been brought as the result of His death upon the tree; to enjoy in some little measure here and now, but to enjoy to the full when we are with Himself in the glory of heaven. The man who wrote Psalm 119:97 said, "O how love I thy law! it is my meditation all the day." Consequently, he could say, "Through thy precepts I get

understanding; therefore I hate every false way" (verse 104). Paul writing to Timothy said, "Meditate upon these things; give thyself wholly to them; that thy progress may be manifest unto all" (I Tim. 4:15 R.V.). I would appeal to my younger brethren in Christ. Spend time with God and His word. Legitimate things in life make demands upon you, but if you would live in some measure to please the Lord, you must make and take time to spend alone with Himself and His word. It will have an impact upon your own life and the lives of others. We read in Acts 4:13, "They took knowledge of them, that they had been with Jesus."

We have looked at *the separated man*, verse one, and the *sanctified man*, verse two. Let us now look at *the steadfast and fruitful man* in verse three. Here we have the fruits of what we have considered in verses one and two. This man is likened to a tree planted by the streams of water. Planted suggests the work of another. The Lord said in Matt. 15:13, "Every plant which my heavenly Father hath not planted shall be rooted up." The streams of water would speak to us of the word of God and the Spirit of God. It was from whence he drew his sustenance, support and strength, making him steadfast. We read, "That bringeth forth his fruit in his season." Here we have the truth of Gal. 5:22-23 manifested in his life, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance or self-control." Here we have a Spirit-filled life bringing forth fruit for the glory of God and the blessing of others. "His leaf also shall not wither" would speak to us of his testimony before God and men. A good testimony, like his Master, the green tree of Luke 23:31. Our testimony is most important. May the Lord enable us to maintain a good testimony in the home, the assembly and the world all around us. "And whatsoever he doeth shall prosper." Prospered by God in the true sense of the word, spiritual prosperity.

In verse one, we have the do nots of the blessed or happy man. In verse two, we have what he does, and in verse three, the blessed results. May the Lord bless to us these simple and practical meditations.

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*"I will overturn, overturn, overturn it . . . until He come
whose right it is." (Ezekiel 21:27)*

I accept the phrase, "There is a man coming who will set all right that is now wrong." I do look for One Who shall unravel the tangled skein of this world's affairs, and put everything in its right place. Who is this Great Physician for an old, diseased, worn-out world? It is "The Man Christ Jesus," Who is yet to return.

Bishop Ryle

THE PROBLEM

My mind is full of anxious thoughts,
 My heart is filled with fears,
 Deep disappointment fills my soul,
 Moist are mine eyes with tears.
 Through Baca's vale my path has led,
 My cherished hopes are vain,
 Dashed are my plans and purposes,
 N'er can be built again.

I long for one who understands,
 My sense of loss and grief,
 Someone to cheer and sympathize,
 And bring my heart relief.
 I sit o'erwhelmed, in silence mute,
 The world seems bright and fair,
 But I am dull, perplexed and sad,
 So full of gloomy care.

THE ANSWER

O thou afflicted, tempest tossed,
 Faint not, nor fret, nor fear,
 The Man of Sorrows understands,
 He sees the falling tear.
 Cast not away thy confidence,
 (Great thy reward shall be)
 Upon the Lord thy burden cast
 Assured He cares for thee.

Leave thee, thy Saviour never will,
 Never will He forsake,
 On high He lives to intercede,
 For thee He'll undertake.
 If through affliction thou dost pass
 Beside thee He will stay,
 His consolation thou shalt prove
 Throughout thy pilgrim way.

Not from the East, nor West, nor South*
 But from the North comes gold.*
 Rest in the Lord and wait for Him,
 No good will He withhold.
 Then afterwards will fruit appear,
 Sweeter thy praise will be,
 Until that morn without a cloud
 When His blest face we see.

*See Psalm 75:6.

*See Job 37:22

By C. W. Cooper

THE FEAR OF GOD

"Pass the time of your sojourning here in fear." (I Peter 1:17)

From these words, I might consider the nature of the Christian life - which is a *sojourning here* - and also - the *time* appointed for it. But let me rather reflect upon the *manner* in which I am to pass the one, in accomplishing the other - "Pass the time of your sojourning here *in fear*." This cannot intend every kind of fear, without making the Scripture inconsistent with itself, for how often does it forbid fear!

We must not, therefore, give way to apprehensions of anything we may suffer from our fellow-creatures, in following the path of duty. Here we should boldly say, "The Lord is my helper; I will not fear what man can do unto me." "Fear not," says the Saviour - mentioning the extremest case, "Fear not them that kill the body, and after that have no more that they can do." And this Paul exemplified: "None of these things move me: neither count I my life dear unto myself, so that I might finish my course with joy." When Peter and John were threatened if they spake anymore in the name of Jesus, they replied, "We have nothing to do with consequences: we cannot but speak the things which we have seen and heard: we ought to obey God rather than man: and he has commanded us to preach the Gospel to every creature." So should it be with us. We are not, indeed, to run into suffering for our religion, but we can never go on well in divine things till we are delivered from the fear of man that bringeth a snare. What is it but this that produces so many concealments, and defections, and inconsistencies in those who know what is right, and are excited by their convictions; but have not courage enough to resolve and proceed! Perfect love casteth out this fear.

We are equally to shun a distrustfulness of God's word. This fear is at once the most dishonourable to God, and injurious to our own souls. It robs us of comfort, and lays open the mind to temptation; as we see in Abraham, who, in a moment of unbelief, prevaricated, and debased and exposed himself in Gerar. Having the assurance of God in any case, we should feel no uncertainty as to the result; it must be accomplished; we have something firmer than the earth and the heavens to rely upon. But we may fear, not - whether we shall perish in the way everlasting, but whether we are in it. Not - whether the promise will fail, but whether we are the heirs of promise. This the Apostle even admonishes - "Let us therefore fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it." This is a case too important to be taken for granted. The consequences of mistakes are remedyless, and the possibility, yea, the probability of it is great. It will, therefore, be better to err rather on the side of solicitude, than of security.

A servile fear, too, is not to be cherished. This may, indeed, precede something better, but if our fear of God begins with the judge, it must end with the father. It argues a very low degree of religion when a man can only be held to duty, like the slave, by the dread of the lash. We have not, says the Apostle, received the spirit of bondage again to fear, but the Spirit of adoption. The slave is converted into the child, and God spares him as a man spareth his own son that serveth him.

But there is a proper and all-important fear, which God has engaged to put into the hearts of his people, that they may not depart from him - it is a fear of respect, and esteem, and gratitude. It regards not only God's greatness, but his goodness. There is, therefore, nothing irksome in it. It is compatible with consolation and joy, and the first Christians walked in the fear of the Lord, and in the comfort of the Holy Ghost. It is, in reality, the same with affection; it is the love which an inferior bears to a superior, the love of a dutiful child to a parent, or of a good servant to a master, or of a thankful dependent to a benefactor. This shows itself much in a way of reverence, and obedience, and attention. Hence, the more I love God, the more I shall fear Him, the more I shall dread to offend Him, the more I shall study to please Him, the more I shall ask, Lord, what wilt thou have me to do?, the more I shall pray, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

There is, also, a fear of caution, in which it becomes us to live. This regards sin. Sin is the greatest evil to which we can be exposed. And we may see enough in the case of David to make even a good man stand in dread of it. For though God put away his sin, as to its future penalty, yet it was ever before him in the sufferings it occasioned. The sword never departed from his house. He was filled with dread of divine abandonment. He was deprived of his peace and joy. His bones were broken; and his tongue was struck dumb. And a holy God will always cause the backslidings even of His own people to reprove them, and make them know that it is an evil and a bitter thing to sin against Him. He will becloud their hope, and destroy their comfort, and perhaps quarter troubles upon them for life. Reputation, which is the produce of years, may be ruined in a moment, and the effect of a thousand good actions may be lost by one evil deed. He who has befriended religion may cause the way of truth to be evil spoken of, and become a judgment on the whole neighborhood in which he dwells.

And are we in no danger of this? Read the Scriptures. See the falls of good men, and men eminently good. Have not we a subtle and active enemy always at hand? Have we not a wicked world without us? Have we not an evil heart within us? Owing to our remaining depravity, are we not liable to be ensnared by everything

we come in contact with, however harmless in itself? If we *think* caution unnecessary, we have the *greatest* need of it, for "pride goeth before destruction, and a haughty spirit before a fall." Be not highminded, but fear.

If we would maintain this frame of mind, let us walk circumspectly, not as fools, but as wise. Let us not be anxious to rise in the world, and gain the affluence which will require a moral miracle to preserve us. "He that makes *haste* to be rich, shall not be innocent." "They that *will* be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Let us keep our mouth with a bridle. In a multitude of words there wanteth not sin.

Let us not run into perils, uncalled of God - we are only authorized to look for His protection when we are brought into them in the discharge of duty. And, while we watch, let us also constantly pray - "Hold thou me up, and I shall be safe." "*Blessed is the man that feareth always.*"

Selected

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GOD'S CANDLESTICK

By William Rodgers of Omagh

That the *Candlestick* is used in the Scripture as typical of God's people from the point of view of their testimony is made clear by our Lord's own references to it in the Gospels. In Matt. 5:15, 16, having described how a candle is set on its candlestick, He said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If we place the passage here alongside the similar one in Luke 11:33, there is a slight but interesting difference. In the one, the light is shown to "all that are in the house," while in the other, it is to those "that come in," which may remind us of the effect of our testimony on both saint and sinner.

From Luke's Gospel, we also learn that Christ made use of this figure on at least two occasions, since we have it in ch. 8:16 as well as in ch. 11:33. And by coupling these two together, we get at least three suggestions as to wrong places for the candle, which may teach us that our testimony can be spoilt in more ways than one. Putting the light under a *bushel*, ch. 11:33 would suggest business life, which may easily develop into sheer *worldliness*. Putting it under a *bed*, ch. 8:16 would import that other extreme of *slothfulness*. And putting it out of sight in a *secret place*, ch. 11:33 might speak of *cowardliness*.

With these passages in mind, we are prepared to consider other references elsewhere to candles and candlesticks, or, as it is in every instance if we desire to be accurate, lamps and lampstands. But it may be noted in passing that most of these have more especially in view collective testimony, whereas in the gospels it is rather individual testimony.

In Exodus 25:31-40, God gives instructions as to the Candlestick to be made for the Tabernacle, a single golden shaft which branched out to carry seven lights (by the way, the only instance in which the sacred number seven is found in the Tabernacle). It was a fitting type of the kind of testimony which God meant Israel to bear - a perfect witness linked with one earthly center, the place He chose to put His Name there. This arrangement stands in marked contrast with the representation given in Rev. 1 of Church testimony, where there is the same material, gold, and the same number of lights, seven; but these are on seven separate candlesticks, unconnected except by the presence of the Son of Man Who walks in the midst of them. There is no material center, but just Himself, and well it would have been for them if the saints of God had ever recognized this difference.

Another feature which stands out prominently in the description of the Candlestick in Exodus 30 is that, while for most things pertaining to the Tabernacle, lineal measurements are given, that is not so in its case. But it was to be made of a talent of gold, in other words, weight, not bulk, was what mattered, and this is always true of testimony for God.

The Candlestick of Israel's testimony is seen again in Zechariah 4, a chapter in which God gives encouragement to His people in a day of great weakness, when on their return from Babylon, the remnant sought to set up again a center of witness. In such circumstances, it would not have been surprising if the Candlestick had its lights reduced to two or three. But no; God does not lower the standard. The seven lights are still there, and amidst all the weakness, God has provided for their maintenance. "Not by might (numbers, as margin), nor by power (ability)," but by His Spirit was Zerubbabel enabled to carry on to finish the work he had begun. Thus the chief interest in this passage lies, not in the candlestick itself, but in the two olive trees and the two golden pipes by which it is supplied with oil, typical no doubt of those whom God had raised up to restore the testimony at that time. Now much is here for us to learn, since we too live in days of weakness, and are assailed by those who would have us lower the standard which God has set up. Yet like Zerubbabel, we can count upon the grace that ever meets the need, and should keep ourselves personally in such condition of soul that God can use us as supply pipes to maintain the light.

In Rev. 11:3-12, there is yet another picture of candlesticks, suggestive of the last light that God will give to a rebellious and dark world. In this case, there are two, not seven, which may imply that at least a competent witness will be given, on the principle of such Scriptures as Deut. 19:15; Matt. 18:16; II Cor. 13:1, etc. The reference in verse 4 to the olive trees links the passage with Zech. 4, but here candlesticks and olive trees are treated as one. An interesting point is made in verse 7, where it is implied that the Witnesses are invulnerable until "they shall have finished their testimony."

As for Rev. 1, that picture which is most nearly related to our own testimony, if we ask what kind of light these candlesticks were actually giving, we have the answer in the messages to the Churches in chapters 2 and 3. Two of them, Smyrna and Philadelphia, were shining brightly for God, amidst opposition and persecution unto death in the one case, and against scorn and indifference of various kinds in the other. The remaining ones were less or more dim, requiring in some cases the "snuffers," and in some renewal of the oil. In fact, those few Assemblies in a corner of Asia Minor present all the varieties of collective testimony, good or bad, that have been seen in the history of the Church.

Ere closing, we may fittingly take notice of two statements made towards the end of Revelation, one connected with the future of Babylon, and the other with that of the Heavenly City. Of the one, it is said, "The light of a candle shall shine no more at all in thee" (ch. 18:23). God's testimony has been rejected, and is now withdrawn for ever. Of the other we read, "They need no candle," ch. 22:5, and the reason given is that, "The Lord God giveth them light." A testimony such as formerly was maintained is no longer required, for He Himself is there in all His glory.

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THE INFLUENCE OF A MOTHER

"When I was a little boy," said a man, "my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Before I was old enough to know her worth, she died, and I was left to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, as if drawn back by a soft hand upon my head. When a young man, I traveled in foreign lands, and was exposed to many temptations. But when I would have yielded, that same hand was upon my head. I seemed to feel its pressure as in the days of my happy infancy; and sometimes there came with it a solemn voice saying, 'Do not this great wickedness, my son, nor sin against God.' "

BEAR YE ONE ANOTHER'S BURDENS

Author Unknown

Submitted by Albert Hull, N.S.

Linked by these ties which bind our hearts in one,
 Linked by a love which shall outlast the sun,
 A chain which neither life or death can break,
 A oneness which no earthly power could make.
 A bond; a unity; forged by that love,
 That brought th' eternal Son from heaven above,
 A love unquenchable by storm or flood,
 A covenant love; sealed by Christ's own life's blood.
 The same life flows through every member's vein,
 This makes each member feel each other's pain.
 And feel the griefs, the heartaches and the woes,
 And feel the adverse winds which oftime blows.
 We weep with those that weep; their grief we share,
 One family, one hope; one Name we bear,
 The Name of Him Whose love and sympathy,
 Was fully proved on dark Golgotha's tree.
 His is the heart that never beats untrue,
 His is the breast that ever welcomes you,
 The burden-bearer; oh, what burdens His,
 And sweet to know His strength unfailing is.
 Throughout our pilgrimage by night and day,
 Let us help one another on our way,
 Until our latest burden is laid down,
 And His sweet presence shall our labour crown.
 No burden-bearing yonder; not one weight,
 When once we enter through the pearly gate,
 This honour in the glory shall be gone,
 Then bear each other's burden till earth's done.

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"Whosoever committeth sin is the servant of sin." (John 8:34)

Sin, as a raging and commanding king, has the sinner's heart for its throne; the members of the body for its service; the world, the flesh, and the devil for its grand council; lusts and temptations for its weapons and armory; and for its fortifications ignorance, sensuality, and fleshly reasoning. - J.P. Lange

Fools make a mock of sin - will not believe
 It carries such a dagger in its sleeve.
 "How can it be," they say, "that such a thing
 So full of sweetness could e'er wear a sting?"
 They know not that it is sin's very spell
 To make poor sinners laugh themselves to hell.

PRESENT PERPLEXITIES IN SMALL ASSEMBLIES

By William Kelly

With a view to encouraging small companies of the Lord's people who "gather to His Name alone," we present the following comments of the late William Kelly which seem to us very timely and strengthening:

Consequently there are a great many moral perplexities for simple souls which should lead us, I think, to have great tenderness and concern for them at the present time; but above all there is this comfort that God gives those who love Christ and the church - His peculiar forethought in providing for a day of difficulty and weakness when people might be more than ever deceived. Thus it is an example of this very care, when there might be literally but two or three gathered to the Name of the Lord in some places, that He expressly says beforehand "there am I in the midst of them" (Matthew 18:20). What can be lacking where He is? Or is it that the mixt multitude lead those who should know and feel better to loathe the light bread? Is the manna distasteful, and does the old habit of Egypt induce any to pine after its fleshpots and garlic? I know not where we find His presence more expressly and emphatically pledged than when His assembly might consist of only "two or three gathered unto His Name."

We see also a similar principle in the Epistle of Jude. The downfall of the Christian testimony is set forth there in a more stringent and awful manner than in any other part of the New Testament. "Woe unto them," He says, "for they have gone the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Yet in this very epistle it is said, "But ye, beloved, building up yourselves in your most holy faith." Here only in the New Testament is our faith called "most holy;" and I think that the reason why the Spirit was pleased to use such a term in this connection alone was to guard against the tendency to lower the faith in consequence of the difficulties of the state of things and times. People feel vaguely that Christendom is in confusion. Hence the temptation in such perplexities is always to give up unswerving fidelity to the will of the Lord where it is hard to follow and costs much every way.

In a day of laxity we need most of all to hold the truth of God inflexibly. The only thing for which we ought to be uncompromising is the Name of Christ. We are not called to fight for our own name or honor, or any earthly object or connection: still less should we oppose others unless to fight for His Name which is theirs as well as ours; but we are called to be unhesitating and unbending where the faith is in question . . . There, building up themselves in their most holy faith, they are told to "keep themselves in the love

of God, looking for the mercy of the Lord Jesus Christ unto eternal life." Both the gravity and the comfort of such a word as this, for such a day as ours, seems to be beyond exaggerating. No - we are not to become Laodicean; we are not to say, because the faith has been encroached on in all sorts of ways, that therefore, truth, holiness and love are hopeless. It is not so. "Building up yourselves in your most holy faith, keep yourselves in the love of God." etc.

We are not to sink down with the declension of Christendom, we are rather the more strenuously by the grace of God to rise up, and, if we have nothing else to boast of, at any rate, to cleave to the faith of God's elect which works by love. We owe it to Christ and the church so much the more because of the danger and the difficulty; not merely for our own souls, but for His sake Who died for us and is coming back to receive us unto Himself, when we shall taste the sweetness of His approval for whatever of obloquy we have known for His Name. Doubtless all is worthless which is not founded on the Person of the Son of God, Who is the object of faith; and the only test of maintaining it intact.

Admirable is the manner in which the New Testament provides for a dark day, so that without pretension there should always be a real provision for the church.

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The Christian graces, like perfumes, the more they are pressed by affliction, the sweeter they smell; or like the stars, they appear best in the darkness of trouble; or like the snow, though cold and uncomfortable, yet it warms and nourishes the earth in winter; so the believer is nourished in the winter of affliction. Worldly joys end in sorrow, but godly sorrows end in joy; and as it sometimes rains when the sun shines, so there is frequently joy in the saint's heart when there are tears in his eyes.

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QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Is the experience of Paul in II Cor. 12:2 to be connected with the event at Lystra recorded in Acts 14:19?

Answer: The experience is certainly related to the occasion of the stoning of Paul at Lystra as recorded in Acts 14:19. He was considered dead by the disciples and was miraculously raised up before their eyes. Paul himself did not know whether he was dead or not. The writing of II Corinthians is dated by the event, as having been penned 14 years later. No other recorded incident coincides with the experience of II Cor. 12, which Paul describes as among the visions and revelations of the Lord given to him since his conversion.

Question: Can you define in *Words in Season* what is the sin unto death and the sin not unto death (I John 5:16-17)?

Answer: Bible students have differed in the understanding of these verses, but one thing is evident, each believer should have a prayerful interest in one who is called a "brother." An erring or sinning brother may through the prayers of others be restored or "given life."

The apostle, however, states that there is sin of such a nature that we should make no request concerning it. The reason is that this sin will issue in death. The death here we believe to be eternal death (ch. 3:14).

The question is - What is this sin unto death? To arrive at a satisfactory conclusion, the context of the Epistle must be carefully considered. One of the great themes of this Epistle is the Deity of the Lord Jesus, Who had come in the flesh in perfect Humanity (ch. 4:1-4).

The sin unto death is apostasy concerning the Glorious Person of Christ. Throughout his Epistle, John warns against such as deny the Truth of Christ's Person. Some had "gone out from us, because they were not of us." They had once been associated with the believers, but their final apostasy showed the unreality of their confession. No child of God sins unto death as verse 18 indicates. He may commit other sins which have a Divine provision for cleansing (I John 1:8, 9; 2:1, 2). For the sin unto death, which we believe to be Apostasy, there is no remedy, but a fearful looking for of judgment to come.

Question: Please explain the words, "Vessels of wrath fitted to destruction." Are these fitted by God (Romans 9:22)?

Answer: The word "fitted" is translated elsewhere "prepared." The word implies a process, but not ascribed to any Divine action. It is the hardening process brought about by a personal continuance in a path of sin and the rejection of Divine warnings. Pharaoh is given in the context as an example (v. 17). He trifled over a long period of time with God's demands, thus fitting himself for the final stroke of Divine wrath, which had long before been declared against him (Gen. 15:14). The judgment of God which falls upon sinners is always for their own sin, and after God has endured with much longsuffering their grace-rejecting course.

Question: Is there a difference between the expressions, "The Kingdom of Heaven and the Kingdom of God"? Some consider them to be synonymous. An answer in the *Words in Season* would be valued.

Answer: Many able teachers consider them to be one and the same in meaning. With due respect to our brethren, we see a dif-

ference in the two expressions. The Kingdom of God is much more comprehensive than the Kingdom of Heaven, as it consists of everyone in the entire universe whose will is in perfect harmony and unison with the will of God. So far as man is concerned, the only means of entrance into the Kingdom of God is by being "born again" (John 3:3). It is evident from the words of the Lord Jesus to Nicodemus that no person is in the Kingdom of God who has not experienced this change, whatever his profession.

The expression the Kingdom of Heaven literally means the Reign of the heavens and is an expression found over thirty times in the Gospel by Matthew. This Gospel is Messianic in character, having for its main subject the rights of the Lord Jesus as Israel's King. When He presented Himself to Israel at His first advent, He was refused, rejected and slain. God's answer was His resurrection and His reception to the right hand of God. Peter states the case: "Whom the heavens must receive until the times of restitution of all things" (Acts 3:21). The period of time between His rejection and the setting up of His Kingdom at His second advent marks the course of the Kingdom of Heaven, or the reign of the heavens, which has to do with events taking place on earth. The parables of Matthew 13 are being fulfilled, and the mysteries of the Kingdom are being revealed. The sowing of the seed of the Word of God is taking place world-wide in the spread of the Gospel, the result being that the net has enclosed a great many fish, but some of them are bad, being mere professors, and will be cast out. The saved are like a field of wheat, but amongst them are tares or darnel, which shall finally be burned. Christianity had a small beginning, and the Founder was crucified upon the cross, and the work was left in the trust of a few unlearned and ignorant men (Acts 4:13) in lowly and humble life. The Lord likened this to the mustard seed, the smallest of all seeds (known in the land), but today its growth is seen as a great tree with birds (evil men) lodging in the branches. The Kingdom is still in abeyance, but the heavens rule. The day is nearing when the word of God concerning His Son will be fulfilled, "I have set My King upon My holy hill of Zion" (Psa. 2:6). Paul states, "He must reign, until He hath put all enemies under His feet" (I Cor. 15:23). Among those enemies is the last one, Death itself. When this transpires, the great mediatorial work of the Blessed Lord will be completed, in His having put down all rule, and all power. He will then deliver up the Kingdom of God, even the Father, in absolute perfection without one single opposing element in it, that God may be all in all. At that time, there shall be no longer any distinction between the "Kingdom of God and the Kingdom of Heaven." All that shall forever remain will be the Kingdom of God.

REPORTS - UNITED STATES (continued)

Cherry Hill, NJ - Brethren Eugene Higgins and Wilfred Glenn are encouraged as to the number of strangers that have attended the tent meetings during the first week, some having come more than once.

East Orange, NJ - The assembly is meeting temporarily at 222 Laurel Avenue, Livingston, NJ. This is one mile from where they will be building the new Gospel Hall.

Freeport, OH - Brethren John Slabaugh and James Beattie spent the month of June in tent meetings with encouraging attendance. This is the third summer they have labored in this district and the best interest was seen on the part of outsiders. Some who were saved in earlier efforts are making progress in spiritual things.

Canton, MI - The assembly that meets in the Stark Road Gospel Hall, Livonia, has rented a building for the month of July to be used for children's meetings in the morning and gospel meetings at night. Brother William Lavery with the help of the younger brethren of the assembly will be carrying on this effort. At the first meeting on July 7, the attendance was encouraging.

Cass City, MI - After having been at the Bible Readings in Halifax, N.S., brother Norman Crawford called here enroute to the Thumb area of Michigan, endeavoring to help the saints in ministry. He will be engaged in tent meetings in July near Jackson.

Saginaw, MI - The assembly carries on a monthly ministry meeting the first Lord's Day of each month except for the summer.

Fergus Falls, MN - Brother Richard Robertson had a week of children's meetings with 25 or so of the relatives and friends coming in for the last night which was a real cheer for this small assembly with only nine in the fellowship. These meetings were a follow-up to a weekly activity conducted by the brethren among the children.

Minneapolis, MN - Brethren Gavin Collins and Walter Gustafson plan to start in tent meetings on July 14.

Raymond, MN - Brethren Leonard DeBuhr and Eric McCullough are expecting to start a tent effort on July 21. This community is in the Willmar district.

Garnavillo, IA - The younger Christians from the Garnavillo Assembly conducted two weeks of children's meetings in two nearby towns at the end of June and beginning of July. They have carried on this effort for a number of years with rewarding interest.

Garwin, IA - Brethren Allan Christopherson and Roy Weber are planning to have meetings here in August, a community where they labored last summer.

Grandview, IA - Brethren Joel Portman and Allan Christopherson began tent meetings on June 26, trusting that the small assembly will be strengthened by this effort.

Hazleton, IA - Brother Bruce Collins along with his brother, Victor, of the West Union Assembly are expecting to have meetings in this town again this summer.

Burwell, NE - Brother Roy Weber with the help of brother Richard Van Mill of the Stout, IA Assembly started gospel meetings in the Gospel Hall on June 13. The assembly plans to convene an all-day meeting on July 21.

Ord, NE - Brethren Robert Orr and Roy Weber expect to have tent meetings starting on July 7. This is about 17 miles from Burwell.

REPORTS - CANADA

Halifax, N.S. - The weekend of Bible Readings on Prophetic Subjects was most helpful and well-attended. Brother Jack Hunter called at Nineveh and Avonport before going on to the conference at Pugwash Junction.

Pugwash Junction, N.S. - A large number attended the conference with helpful ministry being given. Brother Samuel Ussher was with them and will be engaged in gospel work in that Province in company with his brother-in-law, James McClelland until the end of August. Brother Oswald MacLeod is remaining in the Maritimes until August, giving help in different assemblies.

Campbellton, N.B. - A young woman, saved last December, obeyed the Lord in baptism near her home, so it would be a testimony to her family, on June 29. This is in connection with the French work in that Province.

Fredericton, N.B. - The assembly had appreciated visits from brethren Frank Pearcey, Albert Ramsay, Jack Hunter and Walter Gustafson. The brethren from the assembly expect to start in tent meetings in Stanley, which is 30 miles away.

Hampton, N.B. - Brother Murray McCandless with the help of brother Stephen Kember of the Sarnia, Ont. Assembly started in tent meetings on July 4. Fruit was seen from gospel work done here last summer.

Lake Edwards, N.B. - Brother David Kember of the Clifton, Ont. Assembly started in tent meetings on July 4. This is near Plaster Rock, where he has spent considerable time.

St. Louis-de-Kent, N.B. - Two professed in gospel meetings conducted by brethren Larry Buote and Gerard Roy. Meetings were marked by good attendance.

Shediac, N.B. - The assembly has seen four professing to be saved through personal contacts. Brethren James Smith and Gerard Roy expect to start in meetings in the Gospel Hall on July 14.

Sussex, N.B. - Brother James Smith spoke at a baptism on June 24, when two obeyed the Lord.

Tracadie, N.B. - One was received into the fellowship in June. The number in the assembly is near 40.

St. Donat, Que. - Brother Leslie Wells, who arrived from Northern Ireland on July 4, joined brother Larry Buote in tent meetings on July 7. This is near Price, where an assembly of Christians meet.

Clinton, Ont. - **Joseph Street Gospel Hall** - Appreciated ministry was given by brethren John Gray, Albert Grainger and Robert Surgenor.

Englehart, Ont. - Brethren David Gray and Sam Patton are holding forth gospel meetings under canvas.

Kingston, Ont. - Tent meetings are expected to start on July 21, being conducted by brethren Don Nicholson and Eugene Badgley.

Orillia, Ont. - Dominion Gospel Hall - Brother Harold Paisley was with the assembly for the Lord's Day and two nights each week for a few weeks of ministry on the Patriarchs of the Old Testament.

Staynor, Ont. - Brethren Sam Patton and Jack Noble are starting in gospel meetings on August 4.

Sudbury, Ont. - Brother Harold Paisley had a week of ministry on Christ in the Book of Isaiah.

Toronto, Ont. - Brother David Booth is home from his field of labor in Costa Rica for two months and gave accounts of the work among the assemblies here. He went on to Arnstein. Brother Thomas Wright was also in assemblies in southwestern Ontario, telling of the work in Brazil. He was leaving for his home in Northern Ireland on July 11.

Wallaceburg, Ont. - Brethren James Beattie and William Metcalf started in tent meetings on July 7.

Woodville, Ont. - Brethren Ken Moore and Don Nicholson had tent meetings in June. Seed was sown.

Crystal City, Man. - Brother David Richards is having tent meetings in Crystal City, where a tent effort has been maintained in past summers. Brother Ross Vanstone of the assembly at Portage la Prairie is with him.

REPORTS - FOREIGN

Venezuela - Brother Sidney J. Saword writes of his wife, who suffered a stroke nine months ago leaving her left side paralyzed, is being cared for by their three daughters, Eunice, Ruth and Jean along with two granddaughters, who share in this responsibility day and night. They now make their home with their son-in-law and daughter, Donald and Eunice Alves, Apartado 960, Valencia, VENEZUELA 2001A, after having lived in Puerto Cabello since 1922, when they went forth to labor for the Lord in that country. As for our brother, he mentions that instead of working at one-half time, which would be expected for a man over 90, he is working double time, or rather seven nights a week in the gospel and ministry to the saints.

Toowoomba, Australia - Brother J. D. (Jim) McColl had a series of ministry meetings in May which was very practical, heart-searching and of real help to all the believers.

CONFERENCES

Arlington, WA - Further details as to the conference scheduled for August 31, September 1 and 2: Bible Readings on I John.

Huntsville, Ont. - Further details as to the conference scheduled for September 7 and 8: Breaking of Bread at 10:00. Bible Readings for both days at 8:45 on John 14.

Hitesville, IA - Further details as to the conference scheduled for September 14 and 15: Bible Reading on Lord's Day on Hebrews 1.

Hardwick, VT - Conference to be held on September 21 and 22 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 27 Lower Cherry Street, Hardwick. All other meetings to be held in the Hardwick Elementary School. Bible Readings on John 17 and 20. Breaking of Bread at 10:00. Corr. William D. Scott, Route #1, Box 1144, Hardwick, VT 05843. (802) 472-6257. School (802) 472-5411.

Chapman Valley and Parry Sound, Ont. - Joint conference to be held at the Gospel Hall, Chapman Valley on September 21 and 22 with Prayer Meeting on Friday at 7:30. Bible Readings on: The Christian's Knowledge of God, The Christian's Talk with God and The Christian's Walk with God. Breaking of Bread at 10:00. Corr. Herbert West, Lakeview Drive, Sundridge, Ont., POA 1Z0. (705) 384-5280 (Chapman Valley) and Russell Longhurst, R.R. #3, Grandview Drive, Parry Sound, Ont. P2A 2W9. (705) 746-8415 (Parry Sound).

Midland Park, NJ - Conference held on September 28 and 29 with Prayer Meeting on Friday at 7:45. All meetings in the Gospel Hall, 61 Prospect Street. Breaking of Bread at 10:00. Corr. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, NJ 07481. (201) 652-4862. Gospel Hall (201) 447-0654.

Livonia, MI - Stark Road Gospel Hall - The dates and subject for the Bi-monthly Bible Readings for the 1985-1986 season are as follows: starting on Saturday afternoon at 4:00; September 28, January 25 and March 22 - Epistle to the Galatians. No Bible Reading in November. All meetings to be held in the Gospel Hall, 9280 Stark Road. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167. (313) 349-4258. Gospel Hall (313) 425-4910.

Manchester, IA - The 51st annual conference to be held on October 5 and 6 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, Union & Wayne Streets. All other meetings to be held in the West Delaware Junior High School on Doctor Street. Breaking of Bread at 10:30. Corr. C. F. Foster, 129 Delhi Road, R.R. #2, Manchester, IA 52057. (319) 927-2963.

Clinton, Ont. - Joseph Street Gospel Hall - Annual conference to be held on October 5 and 6 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 143 Joseph Street. All other meetings to be held in the Central Huron Secondary School, Princess Street East. Breaking of Bread at 10:00. Corr. Douglas McDonald, Box 329, Clinton, Ont. NOM 1L0. (416) 625-3125 or (519) 565-2752. School (519) 482-3471.

Roseisle, Man. - Annual conference to be held on October 5 and 6 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Carman Collegiate, Carman, Man., three blocks east of junction of Highways 3 and 13. Breaking of Bread at 10:30. Corr. Peter H. Dyck, Roseisle, Man. R0G 1V0. (204) 828-3509. Collegiate (204) 745-2807.

Baldwin City, KS - Coal Creek Gospel Hall - Annual all-day meeting to be held on Lord's Day, October 13 in the Gospel Hall, 1½ miles north of Baldwin City on Highway 1055. Bible Reading at 10:00 on Hebrews 1. Breaking of Bread at 11:00. Brethren walking in and teaching the old paths welcome to minister. Corr. Delbert Hird, Route #2, Box 288, Ottawa, KS 66067. (913) 242-5360.

Sydney Mines, N.S. - Cape Breton Conference - On October 13 and 14 with Prayer Meeting on Saturday at 7:45. Breaking of Bread at 10:00. Bible Readings on Colossians 3 and 4. All meetings to be held in the Sydney Mines Memorial High School. Corr. Rolland S. Kaiser, 15 Dover Street, Sydney, N.S. B1R 1H3. (902) 539-4078. School (902) 736-6233.

Orillia, Ont. - Conference to be held on October 12 and 13 in the Orillia District Collegiate, West Street North. *No Prayer Meeting on Friday night.* First meeting on Saturday at 10:00. Breaking of Bread at 10:00. Corr. Andrew Adams, 452 Peter Street, N., Orillia, Ont. L3V 5A7. (705) 326-9698.

St. Thomas, Ont. - Conference on October 12, 13 and 14 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, One Sunset Drive. All other meetings in the Central Elgin Collegiate School, Chestnut Street and First Avenue. No meeting on Saturday morning. Bible Readings on Titus. Breaking of Bread at 10:00. Corr. Allen McCandless, R.R. #1, Port Stanley, Ont. N0L 2A0. (519) 769-2472. School (519) 631-4460.

Brandon, Man. - Annual conference to be held on October 13 and 14 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 1412 - 22nd Street. Corr. Alan G. Ritchie, 23 Creighton Blvd., Brandon, Man. R7B 0Y1. (204) 727-4971. Gospel Hall (204) 728-7849.

Maidstone and Mervin, Sask. - Joint conference on October 12 and 13 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, Fourth Avenue and Main Street, Maidstone. All other meetings to be held in the Legion Hall, Main Street, Maidstone. Breaking of Bread at 10:00. Corr. S. J. Foster, Box 51, Maidstone, Sask. S0M 1M0. (306) 893-2315 (Maidstone) and Edmund G. Barr, Box 52, Mervin, Sask. S0M 1Y0. (306) 845-2296 (Mervin).

Vancouver, B.C. - Victoria Drive Gospel Hall - Annual conference to be held on October 12, 13 and 14 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:00. These two meetings to be held in the Gospel Hall, 4659 Victoria Drive. All other meetings to be held in the Killarney Secondary School, 6454 Killarney Street and 49th Avenue. Corr. Tom Barr, 935 Gatsensbury Street, Coquitlam, B.C. V3J 5H9. (604) 936-7162. School (604) 435-8121.

HOMECALLS

Taylorville, Sask. - Our dear brother in the Lord, **Ivan Humphreys**, passed into the presence of the Lord on May 9, after suffering from cancer. He was born in Dauphin, Man. on June 13, 1910 and was saved at the age of nine while living with his grandparents. He was in fellowship in the Taylorville Assembly for a number of years where he will be remembered for his kindness to old people, helping them in many ways. Such are missed. He leaves to mourn his wife, four children, eleven grandchildren and five great grandchildren, for whom prayer is requested as all are not sheltered by the blood. Funeral was held from the Taylorville Gospel Hall.

Unionville, Ont. - Our beloved brother, **David Muckle**, age 86, went to be with Christ on May 19. He was born in Northern Ireland on December 25, 1898 and was born again on February 22, 1922. He came to Canada 60 years ago and was in fellowship in the Pape Avenue Assembly from 1962 to 1979 when he and his wife went to reside in Bethany Lodge. He was a faithful brother whose presence and help will be missed in both the Unionville Assembly and Bethany Lodge.

Toronto, Ont. - Our beloved sister, **Mrs. Amanda Firm**, was called home on May 28. She was in her 92nd year and had been saved since December 1913. She was a very worthy sister, characterized in particular by love for the assembly and its gatherings, continuing to attend all of the meetings when frailty would have kept most believers at home. She is survived by three sons and two daughters plus a large number of grandchildren, great grandchildren and even seven great great grandchildren. Few of these are saved, though she was most faithful in praying for them and in seeking to have them attend gospel meetings.

Ballyvaddy, Northern Ireland - Our aged and beloved brother, **David Wright**, went to be with the Lord on June 12. He was saved in 1919 as a boy of 16 under the preaching of the late brother Thomas Braidner. He took

an interest in Sunday School and open air work for many years. He attended recent meetings for seven weeks, not missing one night - ten days later, he was called home. A large company including many R.C.'s listened attentively to the gospel spoken at the burial. Our brother was a happy Christian and will be greatly missed in the small assembly at Ballyvaddy.

Hartford, CT - Charter Oak Gospel Hall - On June 16, our esteemed sister, **Mrs. Mary Brescia**, age 75, quietly passed into the Lord's presence. She was saved in 1926 at the age of 16, and received into God's assembly shortly thereafter, where she continued until her homecall. Her life was marked by consistency and godliness. The high regard in which she was held was evident at the funeral when christians from a wide area and many business acquaintances from the locality attended the services. The gospel she loved and lived was clearly sounded forth at the funeral and graveside.

NOTE: The above notice, well-written by dear brother Hill, was substantially abbreviated by my own hand as my mother was a modest woman in every sense. However, I must bear testimony to the fact that especially after my father's death in 1951, my dear mother, in her own quiet way, influenced my life for God and good, more than any other individual. Her memory is blessed, and the proverb is applicable, "A woman that feareth the Lord, she shall be praised." (Prov. 31:30) M.J.B., Editor

Longport, NJ - Our dear sister, **Mrs. Elizabeth Johnstone Smith**, age 92, went to be with Christ on June 17. She was born in Wishaw, Lanarkshire, Scotland on December 5, 1893. She was saved as a young lady. She was later married to Robert Smith, and they made their home in the Wishaw area until 1926 when they came to Pittsburgh, PA. Her interest in the spread of the gospel was quietly accomplished by mailing of tracts and magazines. She often said, "I can't do much for the Lord, but I can pray." Her two sons and one daughter and most of her grandchildren are answers to those prayers, as they're sheltered by the blood. For the past few years, she has been a resident at the Home in Longport. Her husband went home on February 12.

Matoaca, VA - Our dear brother, **Ellwyn Magee**, age 71, passed into the Lord's presence on June 17. He was saved in Petersburg, VA in 1934 through the preaching of the late brother Samuel McEwen and was a mainstay in the assembly in Matoaca in later years. From the time he learned that he had cancer, which was nine months ago, he bore a bright testimony to the sustaining grace of God. He kept happy in spirit and evidently accepted the Lord's will as he expressed often his desire to be "at home." Because he was not able to attend meetings for the past few months, he has been missed, and his absence will be keenly felt in the assembly. Considering that the assembly is very small, it was notable that a large number of friends, neighbors, business acquaintances, and community leaders attended his funeral services and heard the gospel preached. The last concerns that he expressed were for the maintenance of the assembly and the spiritual wellbeing of his family. Prayer is requested that the Lord will grant his desire.

Belfast, Northern Ireland - Our esteemed sister, **Mrs. Alice Hagan**, age 85, went to be with Christ on June 29. She was in assembly fellowship for over 60 years, mostly in Ahoghill and latterly in Bloomfield. For the past few years, she has resided at Faith House. She will be remembered as a faithful, godly and consistent sister. Such are always missed when they are taken from us. She leaves two daughters who are well-known among the saints, Mrs. Harold Paisley of Toronto, Ontario, and Mrs. Wilson Jennings.

Words in Season



SONGS IN THE NIGHT

... *God my Maker, who giveth songs in the night; . . .*
(Job 35:10)

... *at midnight Paul and Silas . . . sang praises*
unto God . . . (Acts 16:25)

Hark how they worship 'midst their tribulation!
(Songs born of joy the pris'ner's ears delight)
Only free men could know such exultation.
Fetters are nought; for them it is not night.
Dwell they in spirit in the city holy,
Where sun or moon have no more need to shine;
Wherein the Lamb, erstwhile so meek and lowly,
Sheds God's own glory o'er the scene divine.
Says not the Word that our brief, light affliction
But brings us glory of exceeding weight?
E'en on the jailor falls a benediction;
Erstwhile how callous, now compassionate!
O favoured saints, lift up your hearts rejoicing.
Plenteous the grace that flows from Christ your Head!
Surmount your trials, His glad praise e'er voicing,
Nor leave the precious promises unread.

A. H. Storrie

SEPTEMBER, 1985

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QUESTIONS to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4G3.

AGENT FOR U.K. AND OVERSEAS SUBSCRIBERS - Samuel McCormick, 17 Lough Road Lower, Lurgan, Craigavon, Co. Armagh, No. Ireland BT66 6NH.

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(Effective September 19) - James Walmsley, Apartado 38, Puerto Cabello, Venezuela 2024A

REPORTS - UNITED STATES

East Boston, MA - Brother Norman Mellish spent a Lord's Day with the saints here, also calling at Byfield, Cambridge and Methuen. He left for his home in Manchester, England on August 6. The assembly also had an appreciated visit from brother Wilfred Glenn, who gave a report of the work in Brazil. He also called at the nearby assemblies and Augusta, ME.

Saugus, MA - Brethren David Oliver and Eugene Higgins started in tent meetings on August 1. The tent is located just off a very heavily travelled highway (Route No. 1) and the attendance has been most encouraging.

Hartford, CT - Charter Oak Gospel Hall - Brother Norman Mellish spent a Lord's Day and some nights in ministry for the encouragement of the saints. He also called at Torrington.

Manchester, CT - The assembly heard of the work in Brazil from reports given by brother Wilfred Glenn who also called at Torrington, Terryville and Midland Park, NJ. He is leaving for his home in Northern Ireland on August 23.

Cherry Hill, NJ - Tent meetings conducted by brethren Eugene Higgins and Wilfred Glenn closed on August 4 with three professing to be saved.

McKeesport, PA - The assembly had appreciated visits from brethren Robert Surgenor, William Lavery, Eric McCullough, George Graham and Norman Mellish.

Jackson, MI - One professed, a relative of Christians, in tent meetings held by brother Norman Crawford.

Atwater, MN - Brethren Eric McCullough and Leonard DeBuhr started in tent meetings on July 28. This is a correction from the August issue when it was announced they were to be in Raymond.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

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Associates

Matthew J. Brescia, Fred Hill, Andrew McPhee,
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Questions And Answers Harold S. Paisley

* * * * *

MODEST APPAREL

*"In like manner also, that women adorn themselves in modest
apparel, with shamefacedness and sobriety; not with broidered hair,
or gold, or pearls or costly array; . . . But let it be the hidden man of
the heart, in that which is not corruptible, even the ornament of a
mEEK and quiet spirit, which is in the sight of God of great price.
(I Tim. 2:9; I Pet. 3:4)*

Why should our garments, made to hide
Our parents' shame, provoke our pride?
The art of dress did ne'er begin
Till Eve our mother learned to sin.
The tulip and the butterfly
Appear in gayer coats than I:
Let me be dress'd fine as I will,
Flies, worms, and flowers exceed me still.
Then will I set my heart to find
Inward adornings of the mind:
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

Isaac Watts



HARRY JAMES STEELE 1916-1985
AN APPRECIATION. . .

By Wm. T. Funston, Vancouver

July the 9th was a beautiful summer's day in Vancouver when several hundred of the Lord's people gathered to pay their final respects to Harry Steele. He and his wife Ellen had come home from Japan a few months before to seek medical help in his homeland for the dreaded disease of cancer. Everything that could be done was done for him, but in the end he lost the battle for life and the Lord called him home on Saturday July 6th.

Harry Steele was born in Tregarva, Saskatchewan February 13, 1916. In 1924 the family moved to Vancouver B.C. and at this time Harry was the only one not saved in the family of two brothers and two sisters. However, in October of 1925, after speaking with his mother who was reading her Bible, Harry retired to his room and as a boy of nine trusted in Christ as his Saviour. It was the coming of the Lord and his not being ready that was a heavy burden to him.

Some years later he was baptized and received into the fellowship of the Cedar Cottage assembly, now Victoria Drive. He at once plunged into every aspect of the assembly work; Sunday

School, street meeting, etc. He helped in laying the foundation of what is now the Carleton assembly, as well as the Nanaimo Road children's work.

In July 1942 he married Miss Ellen Wilson and this year they would have celebrated their 43rd anniversary. Ellen has been a true help-meet to our brother through the years, sharing his joys and sorrows in the work of the Lord. On their several furloughs over 30 years they have been linked with the Woodland Dr. assembly, and latterly with the saints at West Richmond.

In 1948, a year or two after the cessation of hostilities between the U.S. and Japan, General Douglas McArthur made an appeal to the American and Canadian people to send missionaries to Japan. In defeat, the faith of the Japanese in their Emperor as a diety was shattered when he confessed publicly that he was only a man. This left a great religious vacuum in the country. This appeal made a great impression upon Harry, but seven years would pass before he and Ellen would set foot on "the land of the rising sun." It was a time of testing and at times discouraging, but also a time of preparation.

The burden to go to Japan became a definite burden, and in March 1955 Harry and Ellen and their three children, Ron, Phil and Dorothy set sail for Japan. Eighteen months later he was commended to the work, not only by his home assembly at Cedar Cottage, but the Woodland Dr., Fairview, South Main, North Vancouver and East Hastings assemblies as well. For 30 years Harry and Ellen have laboured in Japan. The reviving of the Kokura assembly, and the planting of one at Ube are the fruit of their toil, and their crown of rejoicing in a coming day.

A few weeks before our brother passed away, a brother from the Ube assembly flew to Vancouver to spend a week with him, and to thank him for bringing the gospel to them. The Japanese keenly feel their loss of their spiritual father.

On his last Lord's day on earth, Harry was occupied with the words of Hymn 400 in the Believer's Hymn Book:

"Jesus, I am resting, resting
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart."

The funeral was large and representative of many assemblies in this area, a number coming from a distance. Bill Funston and David Jones spoke in the funeral home and Matt Murphy at the graveside. Ellen is now resident in Vancouver near her four children and their families; all the family are in assembly fellowship.

EXPOSITORY GLEANINGS IN JOHN'S SECOND EPISTLE

By Harold S. Paisley

Introduction: The short epistles of the New Testament are full of fine flour for those who seek food for spiritual living. The second epistle of John is among the interesting selection. It is of great value for our day. It contains commendation, warning, exhortation, comfort and fellowship. One of the insights into the first century Christian family life gives it a place of historic value. The letter has also precious instructions to all who love the blessed Lord and to those who have concern for the preservation of the doctrine of Christ. In these closing days there are still deceivers teaching that which is contrary to sound doctrine, hence the epistle is a safeguard against false movements which abound. The instructive words of John are in direct opposition to those who would lead the flock astray. The teaching of the epistle will cause the Truth to be maintained and error to be refuted. A verse by verse exposition of any epistle is the only means to obtain the maximum benefit of the teaching.

Verse 1: The elder unto the elect lady and her children, whom I love in the truth: and not I only, but also all they that have known the truth.

The writer identifies himself as the "elder". We have no doubt John wrote the epistle. He is now advanced in years and matured in the knowledge of the Father and the Son. We should therefore take heed to the ministry of such an one who had walked so long with God.

The epistle is addressed to a nameless matron called "the elect lady". In verse 13 an "elect sister" is also named. The elect lady was a chosen one who manifested a Godly life, fruit of the sovereign choice of God. Her children are also included in the address. They were her natural children, but it would appear that she had been the means of their spiritual life also. She was a soul winning mother of her own children who were proving the reality of their conversion by walking in the truth. These were loved in the truth not only by John but by all others who knew the truth. True love must be in the truth. God's love is of this character.

Verse 2: For the truth's sake which dwelleth in us and shall be with us forever.

The truth is part of our very life and is the great preservative from error. The truth is in us and shall be with us forever. This wonderful reality is true of every believer in the Son.

Verse 3: Grace be with you, mercy and peace from God the Father, and

from the Lord Jesus Christ, the Son of the Father, in truth and love.

The R.V. renders the three items of Grace, Mercy and Peace as being with us. How thankful to know that all these things including the truth of the previous verse are ours forever. These wonderful blessings come to us from the Father and from the Son. Our Lord Jesus is called in this verse the Son of the Father. This is a unique title of our Saviour and is the only place where He is spoken of in this manner in the New Testament. The opening salutation is full of evidences of divine favour and is rich in spiritual encouragement.

Verse 4: I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father.

The progress of the elect lady's children was a cause for great joy to the aged apostle. It is truly something to be treasured to know of young believers walking in the truth. Talking about the truth is easier than walking in the truth. This walking in the truth springs from obedience to the commandment of the Father.

Verse 5: And now I beseech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

The elder refers to the ministry of the Lord Jesus in the Upper Room in the commandment there given. He said "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (John 13:34). This wonderful commandment never grows old, it is ever new, as love is changeless and timeless. Love among brethren is the hallmark of true discipleship and the badge by which all men will know that we are the Lord's people.

Verse 6: And this is love, that we walk after His commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

John now seeks to define love. "From the beginning" is an expression which must be understood in its context when used. Here it refers to the ministry of the Lord Jesus in the "days of His flesh." True Christian living is vital and is a sure deterrant against Antichrist teaching. Such teaching was prevalent in the first century, and is now in ever fuller evidence, as the Rapture approaches.

Verse 7: For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

The R.V. is preferred in this verse as the "Coming again of the Lord" is in the context. The denial was that Jesus Christ was coming again in the flesh. In his earlier epistle John had shown that an-

tichrist teaching denied the coming of the Lord Jesus in incarnation (I John 4:3). The denial of the two advents of our blessed Lord and Redeemer reveals the very essence of antichrist doctrine. In our day there is a solemn upsurge of this antichrist teaching.

Verse 8: Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward.

Although the "we" is changed in some translations to "ye" in this verse we prefer the retention of "we". One of the sad things which befall those who labour in the Word is to find the ministry has failed to produce a spiritual fruitfulness in those who have heard. John feared this as did also Paul (Gal. 2:2, 4, 11; Phil. 2:16).

Verse 9: Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son.

The word for "transgresseth" is "taking a lead" or "one who goeth onward" R.V. One who goeth onward in a progressive denial of the doctrine of Christ proves beyond all doubt that he has never been "born again." The one who abides in the doctrine hath both the Father and the Son.

Verses 10 and 11: If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds.

This is a solemn and timely warning against apostates and false teachers. It is needful for our day also. No quarter should ever be given to those who propagate evil doctrine concerning the Person and Work of the Lord Jesus. Even to say Godspeed to such is to be a partaker with him in his evil teaching. The door of our home must always be closed to such teachers and their books. Children who walk in the truth can be led astray by what they hear and read. A fence around the Christian home is essential for the preservation of the doctrine of Christ.

Verse 12: Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you shortly, and speak face to face, that our joy may be full.

The value of this verse lies in the fact that John mentions the difference between a letter of Divine verbal inspiration, such as this epistle, and any personal letter written for the comfort of fellow saints. Any written ministry is of value when written in the spirit of truth and love, but is in no sense the God-breathed Word. As what we write remains, we should only put into writing that which will forever edify the reader, bringing joy and hope.

Verse 13: *The children of thy elect sister greet thee. Amen.*

It is interesting that in this Divinely inspired letter God places great value on human relationships. He is full of consideration of family ties and nothing is too small for the eye of the Father. The elect lady had a sister whose children also walked in the truth and found joy in sending greetings to their aunt.

The main lesson of the epistle is therefore faithfulness to the truth in an evil day and the enjoyment of fellowship in love among brethren and relatives, as we wait for the Lord Jesus coming physically for His Church, to remove us before the personal Antichrist appears (I John 2:18).

* * * * *

LIBERAL OR CONSERVATIVE - WHICH?

By James Walmsley, Venezuela

In religious circles the expressions "liberal" and "conservative" are often heard, along with other expressions of similar import. All such definitions tend to be of a generalized nature, and in different religious groups can often take on quite different connotations. What some regard as being a "conservative" attitude, may be a "liberal" one in others, and often-times it would be difficult even for critics and pundits to establish a clear line of demarcation between the two designated classes.

Old evangelical writers often used the word "loose" to describe a careless way of interpreting or applying Bible truths. The opposite of this, "tight" therefore was used to express an opposite attitude, and for some it became a matter of being "loose" or "tight." This latter expression may have come into vogue due to the scripture exhortation "hold fast that which is good," holding "fast" being equated with the idea "to hold tight or firm." Understood in this way these latter expressions may be even more lucid than the very generalized ideas of liberalism or conservatism. Much depends, of course, on the way in which such expressions are used.

Current trends in religious circles, and evangelical ones too, tend to render obsolete these and other such like expressions, and the quickly changing world of today makes it almost impossible to apply such terminology with precision. Then, too, if we think of holding onto "old" values, what old values do we have in mind? How far back do we go in order to classify some doctrine or practice as "old". Present trends often render concepts of 40 years ago as old. This may be true in a changing world, but is it true in spiritual things? The real difficulty in attempting to give a meaning to such

terms as "liberal" or "conservative," or their equivalents, is the fact that for many there is no accepted standard by which to judge what such generalizations mean. In many evangelical circles, as well as in those that are simply of any "religious" nature, there is nothing accepted as stable, nothing regarded as absolute, nothing sure or certain. Unbelief in the Word of God, and uncertainty, both breed generalizations that serve to give nothing more than an overall indication of religious trends. The genuine believer, however, has something by which to judge such matters, so that it is not difficult to discover if a doctrine is "old" or "new," to know if it defects from the Word of God or not, or if it is in opposition to the Word or in support of it.

The Word of God, then, is the only means whereby it can be truly determined whether or not any current doctrine or practice is truly liberal or conservative, false or true, unfaithful or faithful, wrong or right. The fact that the Word of God sets standards that it claims are of permanent importance must be borne in mind, and this will certainly help us determine whether our own attitudes are such as merit Divine approval or not. Such statements as that made by the Lord Jesus Christ, "Heaven and earth shall pass away, but My word shall not pass away," let us see that permanent value and supreme importance are here attached to His teachings. The apostles were no less clear in their declarations, as Jude, who spoke of the faith (body of christian doctrine) "once for all delivered to the saints." Witness the testimony of Peter, "even as our beloved brother Paul also . . . in *all* his epistles . . . which they that are unlearned and unstable wrest, as they do also *the other scriptures*." Listen to John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Concerning the Gospel, Paul said, "If any man preach any other gospel unto you than that ye have received, let him be accursed," and concerning doctrine says, "*hold fast* the form (outline) of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Touching his instructions for church order, which are almost universally assailed by churchmen and evangelicals alike, he affirms, "The things that I write unto you are the *commandments of the Lord*," I Corinthians 14:37. In view of such categorical statements it should not be difficult for us to know whether we are faithful or not, or whether conservative or liberal, if we wish to use conventional expressions.

Among those that profess to be the Lord's there is a growing tendency to depart from clear Scriptural teachings. In many areas this seems to be attributable to the fact that many who profess faith

in Christ have never truly been born from above. Present day international evangelists tend not to include the word "repent" in their preaching, claiming that one can be saved without any change of life style. No doubt general conditions affect adversely all those who profess, irrespective of where they hear the gospel. It has ever been in the heart of man to cling to the world and all that it offers, and to do this as long as life lasts, but to finish with God and pass immediately to the glory. Man wants the "best of both worlds," and the modern popularized form of the gospel that many propagate, certainly caters to this large section of people. Those that make a nominal profession of faith in Christ, understanding that they will never have to change their ways, (or, in an older form of parlance, "repent") certainly have no appetite for plain Scriptural teachings, especially when the Word of God plainly declares, "If any man love the world, the love of the Father is not in him." "Be not conformed to this world: but be ye transformed by the renewing of your mind." Today, many of those that profess to be saved give no indication of "obeying from the heart that form of doctrine which was delivered you," Rom. 6:17. Such would certainly not measure up to the standard set by John the Baptist who said, "Bring forth fruit meet for repentance."

Trends exist, not only as far as the Gospel and those that profess are concerned, but also among those who preach the Gospel and who instruct the saints. Many in present evangelical circles omit much that they know and consider to be wholesome Scriptural statements, simply due to the fact that their congregations have "turned away their ears" from such truths. One of the greatest tests for a man is whether or not his children will follow in his footsteps, and in many cases, where they do not do so, parents and leaders are often prepared to compromise certain aspects of teaching in order to accommodate all to family conditions. Such leaders often seek ways of making provision for those who have made a nominal profession of faith and have gone through the prescribed form of baptism and become a "member" of the assembly. Many excuses are made as to why such do not enjoy the meetings. "There is nothing for the young" is often heard. Others say, "There is nothing to attract and hold the young." Providing some carnal form of amusement for mere professors seems to be a "must" in certain quarters, and some are definitely opposed when spiritual brethren oppose such methods for the retaining and "helping" of younger people. Some form of sport is usually introduced first in a family setting, but often to a widening section of disaffected "believers" and this continues in increasingly diverse and

more widespread activities. Carnal leaders who are to the fore in such movements have obviously forgotten the word that says, "Whatsoever a man sows, that shall he also reap. For he that soweth to this flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting," (Gal. 6:7, 8. Nothing of spiritual worth is built into assembly life and activity by carnal means. Carnal men rising up in a younger generation can only lead further away from the Word of God. It is absolutely essential that spiritual men communicate spiritual truth to other spiritual like-minded brethren. These, in turn, will be able to teach others. See I Cor. 2:12, 13, 14 and II Tim. 2:2 where it says, "The same commit thou to faithful men, who shall be able to teach others also."

May our hearts be drawn to Christ in true devotion. As we contemplate His holy life, we see nothing there that required carnal attractions to keep Him in the path of true obedience. Never did He put mother and brethren above the will of God. Never did He detract from the written word. Never did He accommodate His teachings to the carnal ambitions and appetites of those who heard Him preach. Never did He cover, hide, omit, alter in any way even the "least" commandment. His words have come down to us, and solemnly remind us that "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matthew 5:19.

* * * * *

"... ye are not of the world." (John 15:19)

What is a Christian? He is a heavenly man; he is a partaker of the divine nature. He is dead to the world, dead to sin, alive to God. He has not a single link with the world. He belongs to Heaven. He is no more of the world than Christ, his Lord. Could Christ take part in the follies of the world? The very idea is blasphemy. Well, then, what of the Christian? Is he to be found where his Lord could not be?

Here we are strangers! Lord, we do not crave
Pleasures on earth, where Thou didst find a grave!
Thy cross has severed ties which bound us here;
Thyself our Treasure, in a brighter sphere.

J.N.D.

THREE IMPORTANT FINDS

By David Oliver

Archaeologists, treasure hunters, and antique buyers are all interested in "finds." Many pursuits preoccupy the young, too, but here are three "finds" that are of utmost importance for young believers.

A WISDOM FROM GOD

The wisdom from above is described in James 3:17 as having seven features. It is as if the seven hues of the rainbow are being given and we are reminded that this wisdom is the spectrum produced when the Son shines through a believer, for him Him "are hid all the treasures of wisdom..." (Col. 2:3). Possessing this wisdom is worth more than rubies (Prov. 3:13). To so display Christ in the life that all the beauties of godliness are seen in their full spectrum is a worthy goal to pursue. It seems to involve the God-given ability to bring something of God into every circumstance of life and to so act in those circumstances that God is glorified. What Christian, in their more reflective moments, has not longed for that quality? Such wisdom demands a vigorous pursuit. Proverbs 2 urges such a pursuit on us using words such as "incline," "apply," "cry after," "lift up the voice," "seek," and "search." Why should young believers be expending every effort and devoting all available time to the pursuit of knowledge that will be outdated in a few years, perhaps, and will be useless in eternity, when the infinite God invites their heart pursuit after Himself and after true wisdom that will never be outdated or transcended? The prize before the believer is "the knowledge of God" (Prov. 2:5), the very prize that drove Paul to live Christ (Phil. 3:10). Then let me appeal to young hearts to set wisdom from God as the primary bent of their lives. The principle of Proverbs 8:17 is that wisdom is available to those who seek her early. It was so with Ezra (Ezra 7:10), and Samuel (I Sam. 3:19), and Joseph, David, Moses and many others. The time for "selling out" to spiritual things is not after school or college, or after a career or home is established; it is at the first available moment. It must be first.

A WIFE FROM GOD

One of the most crucial decisions that will affect the course of a young believer's life is his choice of a marriage partner.

Interestingly enough, this "find" is for a young man. That is not to suggest that a young woman is supposed to be somehow aloof from such matters. On the contrary, this should be a matter of diligent, humble, and regular prayer for every young sister - and brother. However, in light of the changing attitudes and role

models presented in the world, how good it is to remind ourselves that God has placed the responsibility to "find" a wife in the man's role. Young sisters, imitating the pattern of the world and pursuing male companionship, sometimes even to the embarrassment of the man, not only lower the dignity of their womanhood, but displease the Lord Who has chosen their role for them.

In finding a good wife, a young man will obtain favor from the Lord (Prov. 18:22). His usefulness for the Lord and his development in likeness to the Lord will be greatly enhanced. Another verse in the Proverbs that deals with this matter emphasizes that the real "find," who makes a good wife, is a virtuous woman (Prov. 31:10). To the young men, the message is clear: regard the quality of virtue as the first essential in finding a wife. Do not waste your time with a young woman who is suggestive in her speech, manner, or dress. Look for a young woman who blushes at the impurities that the world smiles on with favor. To the young women, the message is equally clear: whatever the past may have been, make it your concern for the Lord's honor to foster a wholesome bearing of purity that will be reflected in both your words and attire. The world's standard is not ours. Our desire is to maintain a God-honoring standard in these most important issues. A young man who respects his partner's purity and a young woman who maintains modesty in her ways will both make for themselves a safeguard against the temptations of sin. A failure in this mutual respect leads to problems before *and* after marriage.

A WORK FROM GOD

The wise preacher intimates to us in Ecclesiastes 9:10 that the hand should be looking also. A healthy concern that should be cultivated in young hearts is that of young Hudson Taylor, "Lord, give me something to do for Thee as an outlet for my devotion." What an assembly it would be where every young believer was looking to the Lord for a work to do that the Lord had chosen for him! What a wonderful result it would be if, having found that work, he applied himself to it "with all his might!" There is much work to be done for the Master in connection with the assembly, including as it does our homes, our work, our neighborhood, and all our activities. There is no need to go outside of the assembly or its principles to serve the Lord fully. The marvel is that some seem to be unable to find a work to do with the Lord and within the fellowship of the assembly. Find the work the Lord has for you, do not hesitate to do it, and put every effort into it: it is for the best of Masters.

May the Lord increase the number of young believers who maintain these pursuits as the consuming desire of their lives.

"LOVE"

*"And now abideth Faith, Hope, Love, these three;
but the greatest of these is Love." (I Corinthians 13:13)*

Faith takes from God salvation's cup;

Hope waits the joys unseen;

With lowly service LOVE fills up

The little while between.

Love never fails, it grows not cold,

Is constant every hour;

Nothing can loose its mighty hold

Or overcome its power.

Love seeks the very humblest place,

Not caring to be seen,

And never seeks to leave a trace

To show where it has been.

Impartial where it sheds its ray,

Alike on foe and friend,

Nought its resistless course can stay,

Or bring it to an end.

Through flood and flame Love presses on,

'Mid good report and ill;

Misunderstood and left alone,

Pursues its object still.

'Tis unassuming, gentle, mild,

Is tender, kind, and true,

And - meek and humble as a child -

Does much without ado.

Another's praise it ever speaks -

Not that which is its own;

Another's head it ever seeks

On which to place the crown.

Love bears with much, Love suffers long,

Is ever patient, kind;

Love never doth resist a wrong -

To all insults seems blind.

For every cruel word and blow,

Love's blessing doth return

Upon the head of every foe,

As coals of fire to burn.

Love gives to Faith its mighty power,

To Hope its joyous ray,

Love brightly cheers the darkest hour,

And smooths the roughest way.

To Love the stubborn heart will yield
Which force could never move;
By Love the wound is gently healed,
Which nothing could improve.

Love sweetly soothes the troubled heart,
The fainting spirit cheers;
To weary ones doth joy impart,
And dries the mourner's tears.

Love is God's message to the world -
The Banner of the Lord,
Which o'er His loved ones is unfurl'd
Who feast around His board.

Love is the atmosphere of heaven -
The breath of saints above;
And yet to those below 'tis given
To walk and dwell in love.

It leads the soul to love each page
Of God's own Holy Word,
And know the happy privilege
Of "walking with the Lord."

Love's sure to find the blessed way
Trode by the Master's feet;
And, as we follow and obey,
Love makes obedience sweet.

They into Christ in all things grow
Who speak the truth in love;
Grounded in it, His love they know
Who fills the throne above.

Love's labours are to God most dear -
He will not one forget;
Each act of love done for Him here
Shall be rewarded yet.

Duty may walk in truthful ways,
And *Zeal* may sacrifice,
Conviction at the stake may blaze,
Yet never win the prize.

Though piles of service may be raised,
If *Love* doth not constrain,
However much admired and praised
'Tis only work in vain.

Love is the power for service real -
The spring of *true* success;
'Tis Love that fires the heart with zeal
Which knows no selfishness.

To write its worth the time would fail -
The space too little prove;
The Word of God is one sweet tale -
One great display of love.
Faith laughs "impossible" to scorn -
Hope chases shame away;
And yet by *Love* the crown is won -
'Tis greater far then they.
And when the fight of *Faith* is o'er,
And *Hope* fulfilled shall be,
Love then shall reign from shore to shore
To all eternity.
Some longing soul perhaps will ask,
"Where is this treasure found?
That in its sunlight I may bask,
And in its ways abound."
This love is not a fruit of earth;
It has its source in heaven;
The heart of God did give it birth -
By Him alone 'tis given.
From God its mighty river goes -
Proceeding from the Throne -
Deeper and wider, on it flows,
Its channel, "Christ alone."
At Jesus' cross full vent it found,
Its richest trophies won;
For there *Love* to the altar bound,
For sinners, God's dear Son.
There o'er its banks the torrent flow'd
In boundless swelling tide,
Revealing thus the heart of God
To sinners far and wide.
My soul, why only "ankle deep"
When in it thou may'st swim?
Why o'er thine empty vessel weep? -
Come fill it to the brim.
Then, Saviour, draw me close to Thee
And fill me with Thy love,
That, blest, I may a blessing be
Till fully blest above.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Is it in keeping with the teaching of the New Testament to state that the Lord Jesus Christ veiled His Diety with His Humanity when He came into the world?

Answer: The terminology is in keeping with the teaching concerning Himself. One figure used of His Humanity seems to be the veil of the Tabernacle which not only shut out man from God, but also shut in the "glory". (Hebrews 10:20)

The "Glory" of the Lord's Diety was not evident to the eyes of the world when He was here in the days of His flesh, save only to the enlightened disciples by the Spirit's revelation. The Word became flesh and tabernacled among us (John 1:14). The Lord never laid aside His Glory as the Eternal Son but this was covered, as the badger skins covered the glory of the golden vessels of the Tabernacle. It may be added that He did lay aside the outward glory of His Father's house in the position He took in grace, but at no time did He ever lay aside any of His essential and eternal personal glories as one of the Godhead. It has been said that as a prince may travel in the garb of one of his subjects, in incognito, so over the flaming glory of His Diety the Lord Jesus took perfect humanity and was found in fashion as a man. We should ever thank God that we have been chosen to behold in Him the "glory of the only-begotten of the Father, full of grace and truth.

Question: It is usually taught that the words at the latter end of Romans 8:1 "who walk not after the flesh but after the Spirit" as in the A.V. are wrongly inserted and should be placed in their rightful position at the end of verse 4. Is this a true Scriptural assertion?

Answer: Bible students differ on this and the most fall to the teaching which has given rise to the question. After careful reading and prayerful consideration I see no cause for removing the phrase from its place in the opening verse. It is not there as a condition of justification but rather as an introduction to the subject of the verses to follow which show the great truth that those who are in Christ Jesus are marked by walking after the Spirit and not after the flesh (unsaved men). There is a new law for new life called the law of the Spirit of Life in Christ Jesus which sets free from the law of sin and death. This seems more in keeping with the character of the subject and hence placing the phrase at the end of verse 4, may be widely accepted but may not be the true exposition of the context.

Question: Can you give the meaning of the expression "A Sabbath day's journey"? It is stated as the distance from the place of the Lord's ascension to the city of Jerusalem. (Acts 1:12)

Answer: In Jonah 3:4 we read of a "day's journey" which is considered to be a journey of 20 miles or a little over 30 kilometers. A Sabbath Day's journey is reckoned by the Jews to be 2,000 cubits, the exact distance between the Ark and the people when they came to the crossing of the Jordan (Josh. 3:4). Bible students have given the distance as one mile. Dr. Scofield's Bible note states the distance to be 4854 feet.

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REPORTS - UNITED STATES (continued from inside front cover)

Lewiston, MN - Brother Robert Orr started meetings in a room in the town hall on August 13. He is being helped by Brother Richard Bruley of the LaCrosse, WI Assembly.

Dunkerton, IA - Brother Gary Sharp was with the assembly for a week of children's meetings each night in the Gospel Hall with good attendance. In the mornings he would be in different nearby towns with a gospel van, holding children's meetings in the town park. From here he went on to the Western Avenue Gospel Hall, Waterloo, for a similar effort with good interest. Afterward he was stopping at the assemblies in Kenora and Thunder Bay, Ont.

Garwin, IA - Brethren Allan Christopherson and Roy Webber started in tent meetings on August 4 - an area where they were last summer.

Grandview, IA - Meetings closed on July 21 with one elderly lady professing to be saved, an encouragement to the small assembly.

Hitesville, IA - Brother Jonathan Procopio called here, as well as Garnavillo and the Western Avenue Gospel Hall, Waterloo, in mid-July ere continuing on to Oregon where he is engaged in going into different places with the gospel in company with brother Gaius Goff. Young brethren from the Vancouver area are helping in this effort. Brother Procopio expects to be in the area until after Labor Day.

Sioux City, IA - The assembly here was cheered as the result of their one day conference held on July 14. Nine assemblies were represented. The younger Christians were edified from the ministry given.

Sumner, IA - Brother Bruce Collins along with his brother Victor, of the West Union Assembly, started in tent meetings on July 23. Efforts on Hazleton, held earlier, were not that promising.

West Union, IA - The annual one day meeting held on July 4 was characterized by good, practical ministry.

Burwell, NE - The Assembly had their first all day meeting on July 21 with 45 gathering to remember the Lord. Many from the community were present to observe the Lord's Supper as well as listen to the ministry and gospel and sharing in the meals that were provided.

Ord, NE - Tent meetings conducted by brethren Robert Orr and Roy Weber were well attended by strangers, which was a cheer in this effort.

Grants Pass, OR - Brother Gaius Goff and others were present to help in the ministry given at the conference held over the last weekend in July.

REPORTS - CANADA

Lanse Au Loup, Lab. - Brethren J. A. (Bert) Joyce and David Swan are in tent meetings with good numbers in attendance. This is the first time that a tent has been used here since the work began in 1956. The season is short so they will continue as long as weather permits.

Green River, N.B. - Ten brethren gave help in ministry at their conference held in July, some speaking by interpretation.

Hampton, N.B. - Brother Murray McCandless with the help of brother Stephen Kember of the Sarnia, Ont. Assembly are continuing in tent meetings with indications of encouragement.

Shediac, N.B. - The assembly was encouraged by the attendance in gospel meetings held by brethren James Smith and Gerard Roy with six professing to be saved.

Tracadie, N.B. - Over 130 attended the conference held on August 4 with enriching ministry given for the strengthening to the young believers. Brother Albert Grainger remained for meetings, using a chart on "Egypt to Canaan." Brother Vincent Davey called at Green River and Madawaska, ME enroute home.

St. Donat, Que. - Tent meetings held for three and one half weeks by brethren Larry Boute and Leslie Wells were encouraging. Brother Wells has secured clearance from the Immigration to reside in New Brunswick and thus give help to the French speaking work. He is expected around the first of October.

Kingston, Ont. - Tent meetings conducted by brethren Don Nicholson and Eugene Badgley, which started on July 21, are continuing. To date, none have professed, but they are looking to God to bless His word.

London, Ont. - Brother John Gray and his wife spent the month of July in Northern Ireland where he gave help at the conferences at Ballyboley and Bleary and called at different assemblies giving ministry for the encouragement of the saints.

Midland, Ont. - Brother Richard Hanna, home from his field of labor in Chile, is having ministry meetings here and in surrounding assemblies.

Orillia, Ont. - Dominion Gospel Hall - Brother Timothy Walker is expected for two weeks of door to door visitation this summer for encouragement in gospel outreach. The assembly is exercised about arranging a series of gospel meetings. They have had appreciated visits from brethren Harold Paisley and John Norris.

Picton, Ont. - Brethren Timothy Kember and Frank Percy had two weeks of tent meetings near here with some signs of encouragement. Brother Kember has visited this district with tract distribution in past months.

Staynor, Ont. - Brethren Jack Noble and Sam Patton began tent meetings here on August 4.

Toronto, Ont. - Eglinton Avenue Gospel Hall - Brother Norman Crawford is expected for a week of ministry meetings on "The Local Assembly" starting September 29.

Pape Avenue Gospel Hall - Brother Larry Steers is planning to have a week of children's meetings starting on September 3. The assembly is also scheduled to have gospel meetings with brethren Murray McCandless and Eugene Higgins starting on September 29. Brother Daniel Ussher, home on furlough from his field of labor in Trinidad, is having ministry meetings and report meetings in the different assemblies in Toronto and Southwestern Ontario. He is expected to return to Trinidad in the first week of September.

Wallaceburg, Ont. - Brethren James Beattie and William Metcalf saw some blessing in tent meetings which closed on August 4.

Glen Ewen, Sask. - Conference held over the last weekend in June was a bit smaller than usual, but they were helped by the edifying ministry given. Brethren Alex Wilson and John Abernethy remained for three ministry meetings. Before the conference, brother Jack Noble was with them in a brief series of gospel meetings when one professed.

Vancouver, B.C. - Victoria Drive Gospel Hall - The assembly has had the joy of receiving a young brother into the fellowship and seeing a middle-aged couple obeying the Lord in baptism. On this occasion, around twenty of the unsaved relatives were present.

REPORTS - IRELAND

COUNTRY ANTRIM -

Whitehouse - Brethren George McKinley and Thomas Wright of Brazil have started tent meetings on July 21. They were encouraged as to attendance in the first week in spite of the wet weather.

COUNTY ARMAGH

Birches - Brother Albert McShane is expected here for a series of tent meetings in early August.

Portadown - Brethren Samuel Ferguson and Norman Turkington were expected to start in a tent effort at the end of July.

COUNTY DOWN

Banbridge - Brethren James G. Hutchinson and James Allen were to start in gospel meetings in the Gospel Hall on July 28.

COUNTY LONDONDERRY

Coleraine - Brother J. A. (Joe) Milne of Venezuela and David Kane are expected to start in tent meetings on the outskirts of town during August.

Greyabbey - Brethren John Hawthorne and Thomas McNeill are in gospel meetings in a community hall.

COUNTY TYRONE

Ballymaguire, Stewartstown - The tent has been erected here for meetings to be held by brethren James Martin and Wilson Jennings. All of the above efforts were just starting, thus special prayer is requested for God's blessing on His Word.

CONFERENCES

Oil Springs, Ont. - Conference on November 16 and 17 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Victoria Street. All other

meetings to be held in the Oil Springs Community Hall on Main Street. Breaking of Bread at 10:30. Corr. Arthur Whitton, R. R. No. 3, Oil Springs, Ont. N0N 1P0. (519) 882-1686.

Orillia, Ont. - Further details as to the conference scheduled for October 12 and 13. Subjects for Bible Readings - Priesthood of Christ (Aaronic and Melchizedek) and Priesthood of Believers (Holy and Royal), using the Epistle to the Hebrews and I Peter 2.

Shediac, N.B. - The assembly is convening their second conference on October 12 and 13 with first meeting on Saturday at 1:30. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Ohio Road, Shediac, N.B. Corr. Luc Bergeron, R. R. No. 1, Robichaud, N.B. E0E 2S0. (506) 532-3826.

Lindsay, Ont. - Conference on October 19 and 20 with Prayer Meeting on Friday at 8:00 to be held in the Gospel Hall, 5 Howard Avenue. Bible Readings each morning at 8:45 on Hebrews 13. Breaking of Bread at 10:30. Corr. Cecil Everson, 18 Albert Street South, Lindsay, Ont. K9V 3G5. (705) 324-8041.

Edmonton, Alta. - Connor's Hill Gospel Hall - Annual conference to be held on October 19 and 20 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 9302 - 95th Street. All other meetings to be held in the Strathern Elementary and Junior High School, 8728 - 93rd Avenue. Address correspondence to Cliff Webber, 14115 - 52nd Avenue, Edmonton, Alta. T6H 0P9. (403) 435-8725 or Norman Cummings, 15236 - 86th Avenue, Edmonton, Alta. (403) 484-1379. School (403) 468-5147 or 468-1074.

Terryville, CT - Annual conference on October 19 and 20 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 34 North Main Street. All other meetings to be held in the High School across the street. Breaking of Bread at 10:00. Corr. James C. Batterton, Box 527C, Hard Hill Road, Route No. 1, Bethlehem, CT 06751. (203) 266-5397. School (203) 582-8464.

Cleveland, OH - Monticello Gospel Hall - Conference to be held on October 19 and 20 in the Gospel Hall, 4970 Monticello Blvd., Cleveland, with Prayer Meeting on Friday at 7:45. Saturday, ministry at 10:30 and 3:45. Bible Reading at 1:45 on "Our Gospel Outreach." Breaking of Bread at 10:00. Corr. William K. Smith, 3789 Delmore Road, Cleveland Heights, OH 44121. (216) 381-2815. Gospel Hall (216) 382-6178.

Blue River, WI - Conference to be held on October 19 and 20 with Prayer Meeting on Friday at 8:00 in the Gospel Hall. All other meetings to be held in the Riverdale Junior High School, Blue River. On Lord's Day at 9:00, Bible Reading, John 1:1-34. Breaking of Bread at 10:30. Corr. to James C. Frazier, Route No. 2, Box 128, Muscoda, WI 53573. (608) 537-2977.

Deer Lake, Ont. - Bible Readings on October 19 and 20 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 10:00. Subject - Revelation 2 and 3. Breaking of Bread at 10:00. Ministry on Lord's Day afternoon. All meetings in the Gospel Hall, Deer Street, Port Sydney. Corr. Albert Grainger, Jr., Box 380, Vernon Street, Port Sydney, Ont. P0B, 1L0. (705) 385-2326.

La Crosse, WI - Conference on October 26 and 27 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 812 Clinton Street. All other meetings to be held in the Logan Middle School, 1450 Avon Street, La Crosse (about two blocks from the Gospel Hall). Breaking of Bread at 10:30. Corr. Richard Bruley, N-6113 Prairie Drive, Onalaska, WI 54650. (608) 783-4363.

Livonia, MI - Stark Road Gospel Hall - Annual conference on November 2 and 3 with Prayer Meeting on Friday at 7:30 to be held in the Gospel Hall, 9280 Stark Road. Ministry meeting on Saturday at 10:00. Breaking of Bread at 10:00. Accommodations will be provided for visitors. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167. (313) 349-4258. Gospel Hall (313) 425-4910.

Avonport, N.S. - Conference to be held on November 9 and 10. All meetings (including Prayer Meeting) to be held in the Windsor Regional High School, Windsor, N.S. Prayer meeting on Friday at 7:30. Breaking of Bread at 10:00. Corr. Hugh Kelly, R. R. No. 3, Wolfville, N.S. B0P 1X0. (902) 542-7374. School (902) 798-2239.

HOMECALLS

Longport, NJ - Our appreciated brother, **Thomas Pruitt**, age 90, went to be with Christ on June 13. He was saved in November of 1905 and has been in assembly fellowship in the Philadelphia area for many years. His wife was a sister of William Moon, founder of the Longport Home. The Pruitts have resided at the home for 25 years and have faithfully served the Lord and His people there. He has continued this service as he was able since her homecall. "They rest from their labors and their works do follow them." He has left one son who is a believer.

Longport, NJ - On June 16, our dear sister, **Mrs. Eleanor Wiegand**, passed peacefully into the Lord's presence at the age of 90. She was saved in 1927 and has been in the Olney Assembly in Philadelphia until coming to the Longport Home recently. A happy Christian, she loved the gospel and the truths of the Word of God. Her son, Harry, is the correspondent of the Olney Assembly. Remember the grandchildren in prayer.

Port Bickerton, N.S. - Our dear sister, **Mrs. Mary Russell**, widow of Jack Russell, went home on June 23. She was born in Scotland in 1900, saved at 13, and received into the Bellshill (Scotland) assembly, where she remained for over 60 years. She came to Canada in 1975 and has been a part of the Port Bickerton Assembly since then. She loved the gathering of the Lord's people and was present at the assembly meetings until failing health prevented it. She was a sister of two well-known servants of Christ, Andrew and David Craig. She leaves a daughter, Margaret, and three grandsons.

Chico, CA - Our beloved brother, **Henry Umsted**, passed into His presence in his 83rd year on June 28. He was saved in 1908 as a boy of six. With his parents, he moved to Chico in 1914 and was in the assembly from its inception a year or two later. His life was marked by love to the Lord, faithfulness to the assembly and interest in his fellowbelievers. Through the years, he and his wife have been most hospitable which has been a help to the little assembly in Chico.

Orillia, Ont. - Our esteemed brother, **Fred Widdifield**, went to be with the Lord on June 28. He was born in March of 1905 and born again in August of 1917 in Huntsville, Ont., "sitting on the wood box behind the kitchen stove," as he often loved to tell it. He was the eldest son of the late Ben Widdifield, a well-known servant of the Lord. Our brother was in the Orillia assembly during the past 20 years, except for a short time in the Strongville assembly. Please pray for his wife and three children. One son is not yet saved.

Longport, NJ - On June 29, our beloved sister, **Miss Margaret Johnstone**, entered the presence of the Lord. She was born on October 6, 1892 in Ballymully, Ireland. She was saved in 1910 and had been associated with the 73rd Street Assembly in New York city for many years. She was in the home in Longport for only a brief time. Her service and faithfulness to the Lord have been appreciated by those who knew her.

Phoenix, AZ - Our beloved brother, **Edwin A. Richards**, age 70, went home to be with the Lord on June 29. He was saved in October, 1948 through the efforts and testimony of local brethren in the Phoenix assembly. After he was baptized and received into assembly fellowship, he went on well seeking the good and blessing of the Lord's people in the assembly. The well-attended funeral was an evidence of the affection in which he was held by all who knew him. His wife and children await that "blessed hope," but he left an unsaved brother and sister.

Black River Falls, WI - Our aged brother, **Henry Schultz**, went home on July 2 at 89, after suffering from heart trouble in recent times during which he was unable to meet with the Pine Hill Assembly where he and his wife have been in happy fellowship for many years. He was saved in 1925 through the words of the hymn "Just as I am." He was a good and steadfast man who bore a consistent testimony. Remember in prayer two sons and their families that they might be saved.

Vancouver, B.C. - Victoria Drive - Our beloved sister, **Mrs. Florence Reid**, passed into the presence of the Lord on July 15, age 88. She was born September 3, 1896 at Gravenhurst, Ont. As a child, she moved with her family to Vancouver. She was later saved on January 13, 1914 through Acts 16:31. For many years she was in the East Hastings Assembly, and in latter years was part of the Victoria Drive Assembly. Recently she has been in a home for the aged. Her only child, Douglas, serves the Lord in Costa Rica and, in the providence of God, had just arrived in Vancouver the day before his mother's homecall. Our sister maintained a godly, consistent testimony over many years.

Brodhead, WI - Our dear brother, **Otto Maass**, age 75, went to be with the Lord on July 19 following heart illness. He was saved in 1933 and was in fellowship in the Brodhead Assembly. His wife, Bessie, his children and his grandchildren, some of whom are not saved, need our prayers at this time.

Orillia, Ont. - Our esteemed brother, **Reuben J. Pears**, passed into His presence on July 19. He was born in London, England, in 1902 and sent to Canada (Huntsville, Ont.) at the age of 12 where the saints showed a kindly interest in him. In 1926 he moved to Orillia and at the conference in 1928 realized the value of the work of Christ through the witness of his brother-in-law. He was a beloved and faithful elder with an ever-present desire to give away tracts, which he was doing until a few hours before his homecall. For many years he served as correspondent of the assembly. Remember his widow and family. Some of the grandchildren are still without the Saviour.

Manchester, IA - Our esteemed brother, **Dan Lubben**, age 89, passed into His presence on July 21 after a lengthy illness. He was saved on a farm near Manchester on November 24, 1924, through the truth of John 6:37, which was quoted to him by his brother, Martin. During many of his 60 years in the Manchester assembly, he served as correspondent. He will be remembered as a true shepherd and one "apt to teach." The Scripture, "whose faith follow" could be applied to his exemplary life. He leaves his wife, Florence, a daughter and six grandchildren.

Words in Season

THE BIBLE FAMILY MAGAZINE



GOD IS GOOD

God is so good! but none the less in sorrow,
Than when we walk along a path of light;
For there are stars the day can never borrow,
And God's best promises shine best at night.

God is so good! Oh, for a tongue of fire!
Oh, for a heart to feel it as I should!
Lord, I am Thine! My heart and tongue inspire,
Till my whole life proclaim that God is good.

OCTOBER, 1985

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- **PRICE NOTIFICATION** -

Advance notice is hereby given that subscription prices in U.S. funds will remain at \$6.50 per copy for 1986 and overseas subscribers 4.50 pounds sterling. Remittance envelope will be included with November issue. Please use it.

NOTICE

Copies of Brother Ferguson's book, "The Four Days of Scripture and The Foursquare City" are still available from the Publisher, \$5.00 postpaid. Matthew J. Brescia, 66 Connecticut Boulevard, East Hartford, CT 06108. Please include printed name and address with your remittance. Please print clearly.

Also Bound Volumes for 1984 - \$8.00 and some volumes for a few years past are still available.

PRAYER REQUEST

We have learned that our brother Robert Brandt of the Garnavillo, IA assembly has undergone serious surgery for lung cancer at the Mayo Clinic in Rochester, Minnesota. Prayer is requested for him and his family.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

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Associates

Matthew J. Brescia, Fred Hill, Andrew McPhee,
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* * * * *

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all flowers fields of the soul;
And weary, seekers of the best,
We come back laden from our quest,
To find all the sages said,
Is in the Book our mothers read.

FROM TRAGEDY TO TRIUMPH

S.J. Saword, Venezuela

"Though ye have lien among the pots, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold." (Psalm 68:13)

This beautiful psalm or song of David, extolling the mighty power and wondrous grace of God in redemption and referring to the Ascension of our Lord Jesus Christ prophetically (v. 18 with Eph. 4:8), looks back to Israel in chains of bondage in Egypt, and onward to our Lord's glorious millennial reign.

Without entering into the various conflicting interpretations which have been published in regard to v. 13, let us consider it as a beautiful picture of what redeeming grace has accomplished for us in relation to the past, the present and the future. The words: "Though ye have lien among the pots" provide a true-to-life picture of the children of Israel in their degradation and misery in Egypt. They themselves later looked back to the time when they "sat by the flesh pots." Those were dirty, sooty pots, and those "things of the flesh" were Pharaoh's bait to keep them under his iron rule.

All this reminds us of what we once were. "Bound by Satan's captive chain, guided by his artful treachery, hurrying on to endless pain." We too were lying defiled amongst the dirty flesh pots of the world, and all our righteousnesses were as filthy rags in God's sight. We were "down and out" spiritually, powerless to lift ourselves up, and exposed to the coming wrath of God. This all speaks of man's utter ruin by sin.

Now with such a dark background, what a beam of heavenly light pierces the gloom: "yet shall ye be as the wings of a dove covered with silver!" Silver is the outstanding type of redemption, and in the figure of the dove, we see the gracious ministry of the Holy Spirit. Israel was saved from sin's penalty by the blood, was delivered from Egypt by power, and carried on eagle's wings. Israel was the object of grace from first to last. The wings symbolize the power that lifts the believing sinner out of his fallen and helpless condition and makes him to "sit in heavenly places in Christ Jesus;" from spiritual death to spiritual resurrection. Only the love of the Father, the precious blood of Jesus and the regenerating work of the Holy Spirit can accomplish such a miracle.

The dove is not a flesh eater; it symbolizes innocence, purity and peace. When far from home, its eye is ever looking that way. When describing the excellencies of his bride, the bridegroom says: "Thou hast dove's eyes." The believer should have his spiritual vision controlled by the Holy Spirit and be preeminently occupied with his Heavenly Home. Probably that which kept the raven from return-

ing to the ark was the sight of decomposing carcasses floating on the waters - they appealed to its unclean nature; whereas the dove turned its eyes away from such things and flew back to the ark - it had another nature. The believer has been made a partaker of the divine nature and has fled from the corruption that is in the world through lust (II Peter 1:4). Corruption abounds in the world's society, politics and religion. The believer must keep himself unspotted from the world, and must walk in the path of separation unto a rejected Lord.

We read that "better is the end of a thing than the beginning thereof" (Eccles. 7:8), and so it is with this verse: "And her feathers with yellow gold." It is better on before. The feathers speak to us of the comforting power of the Spirit, our divine Comforter all along the pilgrim journey, and the gold would remind us of coming glory. We have been "sealed with that Holy Spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession" (Eph. 1:13-14). Psalms 84:11 assures us that "God will give grace and glory": grace sufficient for all our present needs, and then the glory awaits us at His coming: "When by His grace I shall look on His face, that will be glory, yes glory for me." The greater part of God's "weary heritage" see very little of the gold that perisheth whilst here below, but the crowning day is coming, when we shall walk the street of gold and those who, like the elders, have won the crowns of gold, will cast them at their Saviour's feet and sing: "Worthy is the Lamb that was slain." Let us live in the daily expectation of the imminent return of our Lord Jesus Christ.

* * * * *

Some men spend their lives dreaming of work they would love to do but are not able to do, whereas it is whatsoever our hand findeth to do, we are to do with all our might. We must remember that our eye can see much further than our hand can reach. It is the design of Satan to fill the imagination with the needs of the distant world so that we may be prevented from doing the work that God has fitted us to do that is near at hand.

If you cannot cross the ocean
Or the heathen lands explore
You can find the heathen nearer
You can meet them at your door.

If you cannot give your millions
You can give the widow's mite
And the least you do for Jesus
Will be precious in His sight.

WHO GAVE US THE BIBLE? IS IT FULLY INSPIRED?*Selected*

One thing the Lord would have us distinctly impressed with first of all as to all the historical Scriptures is that they are a *bona fide* record of *facts*. That is, whatever further value they have for us, God means us to take them as reliable *history*, and to earnestly stand against the wretched vagaries of the so-called "wise men of the day," who under plea of giving us the Bible in a better shape, are really robbing us of it. We have, thank God, a simple answer, both for them, and those also who to assert falsely the authority of the Church, ask us *who* gave us the Bible? The answer is this, *He* gave it Who first wrote it by His inspiration of holy men to that very end. He came all the way from heaven, not only to save lost sinners, and to reveal God to ruined man, but, mark it, to put into our hands this sacred treasure, and later also to send from heaven the very Spirit, Whose thoughts and words it is, to indwell and "guide us into all truth." This He did, when, "beginning at Moses and all the prophets, He expounded unto them in *all the Scriptures* the things concerning Himself," and also "*opened their understanding* that they might understand the Scriptures." From the very hands, then, which our sins had pierced did we receive this peerless treasure, and along with it, the pledge of a Divine competency to understand it, in "an opened understanding" and "the promise of the Spirit." All this involves, of course, that only "the willing and obedient eat the good of this land," but there it was made *our own* - the very Bible we have today in all practical aspects - and with no single hint of any parts to be distrusted, much less treated as fables, Babylonian myths, or the traditions of scheming priests or scribes. So then, as we trust our Lord Himself, knowing full well that He would not, could not possibly deceive us, so will we also trust this holy Book, which He thus put into the hands of men, who, whatever they lacked, were *honest* men, for they did what their critics do not, *wrote the truth about themselves, and relied absolutely upon their infallible Teacher*. Thus "they became fools that they might be wise," the *babes* to whom the Father revealed His Son, and to whom He, in turn, gave the Father's words, and said also "they have *kept* them.

In this distinct and blessed assurance, then, we may restfully conclude what we have in Old and New Testament alike, to be absolute truth, worthy of its Divine Author; and more, to regard those who would touch any part of it as traitors to it *all*, for the keystone of its arch is He Who is the truth, and to doubt *Him* is high treason in the things of God.

THE DISCIPLE WHOM JESUS LOVED - LEARNING (John 20)

By Robert Surgenor

THE REPORT

As the Lord's Day morning broke, it was to be a day of learning for John. Mary Magdalene, running, and with excitement, approaches Simon Peter and the other disciple whom Jesus loved, saying, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (verse 2). What thoughts must have flooded their soul.

THE RACE

The race began! "So they ran both together" (verse 4). How nice to see brethren running together! When you consider the vast differences in the personalities of Peter and John, yet they are able to run together. Peter, still an impulsive, impetuous man, and John, one of the sons of thunder, subdued by close association with his Lord, now a quiet man of reserve - yet we find a togetherness between the two. Isn't it wonderful, brethren, what the grace of God can do? He can take a refined lady like Lydia, a rough Philippian jailor, and a depraved, possessed fortune-teller and through His grace, cause them to dwell together in unity in a church of God. Brethren, I love the word "together." The bread that we break, being one loaf, is emblematic of our union with Christ and with one another. Our running together is a declaration to witnesses about us of that eternal union with Him. Our Lord's desire for this to be shown is revealed in chapter 17, verse 21, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." Isn't it strange that on most of our Gospel Hall signs, if Matthew 18:20 is indicated, the word "together" is omitted? On your next sign, brethren, don't forget that important word "together."

"And the other disciple did outrun Peter, and came first to the sepulchre" (verse 4). Seemingly, John, being the younger man, had the physical ability to outrun Peter - but I'm sure the Spirit of God did not record this just to indicate John's physical ability over Peter's. I believe the mention has a spiritual import. Love makes the heart beat faster, and the heart moves the body. John's love surpassed Peter's. Peter is still in need of more restoration as chapter 21 shows. Love to Christ makes not only our burdens lighter, but it also helps us to run the race that is set before us with greater endurance. We love Him, but oh, how often that love becomes dim and our pace in the race slows. Our Lord had this against the church at Ephesus; they had left their first love (Revelation 2:1-4). The word "first"

indicates quality, just as we would label things as "grade A." Forty years prior to this, how the love of the Ephesians burned! Upon conversion, they brought their books of curious arts together and burned them, the price of them being fifty thousand pieces of silver (Acts 19:19). Anything contrary to the mind of God was gotten rid of. Such was their love at that time. Let each one of us search our own souls and ask the question, "Would I be willing to give up as much for Christ now as when God first saved me?" Love burning in my soul to Christ will keep me a separated saint from the world.

Just as Mephibosheth was lame on both his feet, resulting from a fall, so Peter was partially lame, spiritually, from his fall (John 18:16-27). Is it not sad to see a brother fall in the race, then to rise, never to be able to run the same again. The sins of I Corinthians 5:11, when committed, result in falls that leave permanent injuries on the runner. Restoration may result, and a return to the fellowship, but the eagle with the broken wing will never soar as high again. Such sins disqualify the runner from ever rising to a place of responsibility amongst the people of God. We have a parallel to this in Leviticus 21:16-23. The priest with a blemish, although allowed to eat the bread of his God, both of the most holy, and of the holy, yet was prohibited from approaching to offer the bread of his God. Young brother, young sister, be careful. Traps by the wicked one are set along the way. A careless moment can ruin your testimony for life and ruin you for active and responsible service for God. Watch your affections; watch your motives; be diligent in keeping the flesh in the place of death. John outran Peter in the race.

THE REVERENCE

"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in" (verse 5). What a sacred place was the tomb! There is consideration in the heart of John ere he finally enters. What consideration there should be in our hearts ere we enter the gathering of the Lord's people. A quiet, reverential entering of our Halls is befitting to the people of God. Years ago at a conference Bible reading, one of our most able Bible scholars from Ireland was present. I observed this man tiptoe in, and quietly retire to an obscure seat. There was no flamboyancy, no drawing attention to one's self. Responsible brethren beckoned him to occupy a more prominent position in the gathering. He declined, but after much constraint, with seeming embarrassment, he moved to an area where he could be more easily seen and heard. This man manifested reverence at the gathering of the Lord's people as well as humility. May the Lord impress upon us all the need of reverence when handling divine things.

John waits also in respect to Peter, the older man. What an example John sets forth for younger men. How particular God is that

we who are younger give respect to elders. We are living in a day when children lack this respect. This spirit, that is in the world, is entering God's Assemblies. How distasteful to see even the little children of christian parents calling older people by their first names. Peter says to the believers, "Ye younger, submit yourselves unto the elder" (I Peter 5:5). For a young man to monopolize an assembly Bible reading if older able men are present is wholly inconsistent with the teachings of Holy Scripture. Elihu had more understanding than Job's three friends, but he remained silent until Job chapter 32. "So these three men ceased to answer Job" (verse 1). "Now Elihu had waited till Job had spoken, because they were elder than he" (verse 4). And as he speaks, the confession comes, "I am young, and ye are very old; wherefore I was afraid (I held back, R.V.), and durst not shew you mine opinion" (verse 6). John, in waiting for Peter, manifests the truth of Leviticus 19:32, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."

THE REVELATION

In verses five, six, and eight, we have the act of seeing, but each of these words is different. When John stooped down and looked in, he "saw the linen clothes lying." This word "saw" conveys "the act of seeing." "Then cometh Simon Peter . . . and went into the sepulchre, and *seeth* the linen clothes lie, And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself" (verses 6 and 7).

Thus, we have the impulsive entering of Peter, and the results. Peter's look is different than John's first glance. Peter beholds, he views attentively, which is the meaning of this word "seeth." However, Peter's perception of what had really taken place was not that of John's, for we read in Luke 24:12, "He beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." How often, during His sojourn among them, He had mentioned His death and resurrection - yet they understood not. John now is to fully understand! "Then went in also that other disciple, which came first to the sepulchre, and he saw and believed" (verse 8). John saw, he perceived with understanding, for this word means "a perception of the meaning of what is seen." And what did John see? He saw the linen clothes lying in their original convolutions (19:40). The Lord, in resurrection power, left the windings of linen in their original shape as His body emerged from them. There lay the form undisturbed, but vacant of a body. Windings of linen, anointed with an hundred pound weight of myrrh and aloes (19:39) - but He was gone! John saw - he perceived with understanding, and believed! Some say he now believed the report of Mary Magdalene, that they had stolen His body - but this is not the mean-

ing of verse eight at all. What John believed was that Christ had been raised from the dead in resurrection power, for how else could those linen clothes be as they were. If the body had been stolen, the tomb would have been in a state of disarray. Instead, everything was in order. Also, there was no way a body could be released of the windings, still leaving them in their original shape, except by resurrection. Peter departed, wondering; John saw and believed! It was not the Scripture that convinced John (verse 9); it was what he saw.

THE RETURN

"Then the disciples went away again, unto their own home." Thus John returns to his abode where dwells the mother of our Lord (19:27). What news he had for her, on that Lord's Day morn!

Thus in chapter twenty, we have the event that formed the basis of apostolic preaching - the resurrection of Christ.

John believes in consequence of a sign (verse 8). Mary believes through His personal voice (verse 16). The disciples believe when they see His wounds (verse 20). Thomas believes when he is confronted by Himself (verse 27) - then we who are now saved are mentioned as, "blessed are they that have not seen, and yet have believed." May God give us to benefit by the lessons conveyed in the divine account of our Lord's resurrection.

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SHORT PRAYERS

Selected

"And Elisha prayed and said, Lord, I pray Thee, open his eyes that He may see" (II Kings 6:17). Elisha came to the point at once. He asked God for what he wanted, and then he stopped. This might give us a hint in the way of praying - especially *public* prayer, for we never met with one who required a hint to shorten his *private* prayer. But, in praying along with our brethren, we should just do what Elisha did: *ask the Lord for what we want and then stop*. Long, dreary, general prayers for everything have no countenance from the Word of God, and the only effect they seem to have is to make believers drowsy. It has been remarked that the prayers recorded in Scripture are all short, and when the long prayers are referred to in God's Word, it is certainly not in the way of commendation (Matt. 23:14). If we are led by the Spirit, it will be in accordance with the Word, and our prayers will bear some sort of resemblance to the prayers recorded in Scripture. Look at Asa's prayer, for instance (II Chron. 14:11). A single verse takes it all in. Then there is Paul's prayer concerning the Ephesian believers (Eph. 3:14). Some dear brethren seem to think that a prayer is not a prayer unless they pray for everything you could think of. If you were to go up to one of

such dear brethren, after a long general prayer, and say, "What was that you were praying for?" he could not tell you! He had been asking the Lord for so many things that he really could not remember the half of what he had been asking. We all know that this is the case, although it should not be. In such circumstances, how can the brother "watch" for the answer - or rather the many answers - to his prayer? But the remedy is simple. It is just to cry to God for whatever things you are burdened about. It may be only one thing or two things. Very well. Ask God for that one thing, or these two things. Tell the Lord what you want, and then stop, as Elisha did. But do not pretend to be burdened about a thing if you are not burdened at all about it. A little honesty in this matter and a little plain dealing with God when we come together would drive the formality out of many a prayer meeting. Then younger brethren would feel constrained to put in their requests too, and from every corner of the prayer meeting, you would hear short pointed prayers going up to God, yea, and moving "the arm that moves the universe." And a word here to you, younger brethren. Don't be afraid to cry out to the Lord in the prayer meeting. In earthly families, when the little children begin to speak, it is a source of joy to the whole family. And so it is in the Church. Older brethren are greatly refreshed when this brother and that brother begin to open their mouths in the prayer meeting. You have the same boldness as they have to enter the holiest. So do not make any excuses. "Open thy mouth wide," says the Lord, "and I will fill it" (Psa. 81:10). But let none of us forget that we are to lift up holy hands (I Tim. 2:8). It is only then that prayer can be with a good conscience, and that we can comply with the injunction to *pray in the Holy Ghost* (Jude 20).

* * * * *

It refreshes to see what the Lord can do with a few saints in the midst of this world, without much knowledge of things outside their own sphere, but seeking to cling to Him in their weakness. I have much enjoyed lately the story of Jabez in II Chron. 4, of whom the whole story is he was a man of sorrows, but one *who longed after God and prayed*. This seems to have been the characteristic of his life, and along with this - the beautiful and cheering assurance that "God gave him *that which he requested*." What he longed for he got. It was no great thing in human eyes, but it was glorious in the eyes of God, and He answered the man so after His courts, and gave him all his desire. How precious for days like these! If we cannot be great - if we do not want to be great, we may long after God and pray and cry to Him. *Anyone can do that*, and it will surely bring the answer and blessing of Jabez. May the isolated saints of God, the feeble gatherings, the sorrowing ones, have the faith of Jabez, and its blessed answer.

OUR WALK IN EPHESIANS

By George Graham

The epistle to the Ephesians is divided into two parts. The first three chapters are mainly doctrinal, the last three practical. The word "walk" occurs seven times in the epistle. The first in chapter 2:2 has to do with us before we were quickened or made to live by the Spirit of God. It stands in sharp contrast to the others mentioned in the epistle. Let us look now at chapter 2:1-3.

THE SINNER'S WALK: Here we have brought before us our true state by nature as God sees us: "Dead in trespasses and sins, walking according to the course of this world...children of disobedience...children of wrath even as others." Not a flattering picture by any means. Like the Ephesians we, too, are reminded that we were "Gentiles...without Christ...aliens...strangers...having no hope and without God in the world," verses 11 and 12. The course of this world is governed by the prince of the power of the air, that is the devil. Consequently it is a course in opposition to God. Not only so, but in defiance of God. We were led captive by the devil at his will. Deceived, blinded and in a state of spiritual death. Our case or state was not only helpless, but hopeless, we were on the downward way, the broad road that leads to destruction (Matt. 7:13). Such is man's state by nature. Whilst that is perfectly true, we thank God it pleased Him to interpose or intervene on our behalf. In the following verses we read, "But God Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (verses 4 and 5). What wondrous words! The mercy, love and grace of God were manifested to us in the gift of His son. His death upon the Cross is the foundation upon which the grace of God is flowing freely to the guilty sons of Adam's race. In Romans 5:21 we read, "Grace reigns through righteousness unto eternal life by (or through) Jesus Christ our Lord." It never ceases to be a wonder to my soul, that the God of heaven and earth, the Eternal God, the High and Lofty One that inhabiteth Eternity, should condescend to think upon me, stoop down and save my poor lost soul. What wondrous grace, no longer on the broad road, no longer walking according to the course of this world.

THE SELECTIVE WALK: In chapter 2:10 we read, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained (or prepared) that we should walk in them." Here we are reminded that what has taken place in our lives is of God. We are God's workmanship, a new creation in

Christ Jesus. The purpose of God in so doing is, that we would walk in good works. The good works men speak of can never avail to save the soul. "By grace are ye saved...not of works lest any man should boast" (Eph. 2:8, 9). The very best we can do as men in the flesh availeth us not. Isaiah 64:6 reads, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." In Titus 3:5 we read, "Not by works of righteousness which we have done, but according to His mercy He saved us." We do good works, not to be saved, but because we are saved. It is the evidence of the divine nature within, that we are really born of God. It is for this very purpose God has saved us. We are constantly exhorted in the Word of God so to live and do, for such is the character of our God. We read, "Thou art good and doest good" (Psa. 119:68). Again in Psalm 145:9 "The Lord is good to all; and His tender mercies are over all His works." Peter bears testimony to the Lord Jesus in Acts 10:38 saying He "went about doing good." In Matthew 5:16 the Lord said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In verses 44 and 45 of chapter 5 of Matthew He says, "Love your enemies...do good to them that hate...that ye may be the children of your Father which is in heaven." Titus 2:14 reads, "Who (Christ) gave Himself for us...and purify unto Himself a people for His own possession, zealous of good works." Hebrews 13:16 reads, "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Lastly in Galatians 6:10 we read, "Do good unto all men, especially unto those who are of the household of faith." This is God's present purpose for those of us who have been saved. This is the exhortation given to us in Romans 12:21, "Be not overcome of evil, but overcome evil with good." May the Lord give us grace so to walk. Think of the words of that good old hymn, "O, the good we all may do, while the days are passing by."

THE SUITABLE WALK: In Chapter 4:1 we read, "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation (or calling) wherewith ye are called." In other words, our walk should correspond morally with our calling. We have been called by God. We have been called from earth to heaven and on the way home the Lord would have us walk worthy of our calling. In the earlier part of the epistle we learn, we have been chosen in Christ before the foundation of the world, predestinated to the position of children, accepted in the beloved One, blessed with every spiritual blessing in the heavenlies in Christ, in Whom also we have obtained an inheritance, being predestinated...that we should be to the praise of His glory, quickened together with Christ, raised up

together with Christ and seated together in the heavenlies in Christ Jesus and much more. We have been called by the gospel. Called with a heavenly calling (Hebrews 3:1), a holy calling (II Tim. 1:9), called into the fellowship of His Son Jesus Christ our Lord (I Cor. 1:9) and called to His eternal glory in Christ Jesus (I Peter 5:10). What a calling! If we would walk worthy of that calling then let us consider verses 2 and 3, "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." When we think of the eternal wealth of blessing into which we have been brought, we would remember there was that time when we were dead in trespasses and sins, but have been quickened (or made to live) by the Spirit. It is all of God's wondrous grace, and this will keep us humble. Lowliness of mind and meekness of spirit is the Christlike spirit (Matt. 11:29). These graces are the product of the Spirit of God (Gal. 5:22, 23). May the Lord give us grace so to live, then we shall be found walking worthy of the calling wherewith we have been called.

(To Be Continued)

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SMALL TEMPTATIONS

Our daily temptations are a far better discipline of humility than sublime trials. We get no credit for meeting them. No one but those most intimate with us - and not always even they - knows *how* we meet them. It flatters our vanity to demean ourselves well in a great crisis, but there is no dignity in resisting sins of temper or of the tongue. And yet while there is no dignity in the thing achieved, there is great difficulty in the achievement. Now humility, if genuine, is the sweetest flower that grows in the garden of God, and any opportunity of cultivating it should be highly prized and carefully improved. Welcome, then, little temptations, if they discipline us in this lovely grace. These, if met in faith and love, are all that is needed to mature our character for glory.

The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves - a road
To bring us daily nearer God.

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God does not reveal Himself hurriedly to the man on the job. He does not unveil His heart to the man who wants only a curious, casual glance. He does not manifest His glory to the spiritual tourist, but the one who comes up to Him on the mount. The reflected glory on Moses' face as he came forth from his forty days of communion with God was not produced by a snapshot, but by a Time Exposure.

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It is not a matter of finding areas of the life exempted from the claims of the Word of God, but of finding ever new areas to which the Word of God applies.

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The greatest danger for the Christian is
to drop to the level of ordinary men.

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Don't study error to prove it wrong. Study truth to prove error.

* * * * *

*O Lord, Thou hast searched me, and known me.
Thou knowest . . . Thou understandest. (Psalm 139:1-2)*

We may be misunderstood by those dear to us here, but there can be no misunderstanding between the Lord and us. When we are too burdened to put our thoughts into words, we whisper, "O Lord, Thou understandest." He understands all about us and things that are difficult for us to understand. He understands when His weak child falters and fails, though he desires so much to do that which would not grieve Him. He understands the heartaches and the heartbreaks of His child. Let Him search you, then, and show you all that you cannot understand.

Bowed beneath your burden,
Is there none to share?
Weary with the journey,
Is there none to care?
Courage, wayworn traveller,
Heed your Lord's commands,
Here's a thought to cheer you -
Jesus understands.

*Casting all your care upon Him; for He careth for you."
(Literally: "for it matters to Him about you.") (I Peter 5:7)*

THE LITTLE HEBREW MAID*By William Blane*

One day a little Hebrew maid,
Who from the place of safety stray'd,
Was stolen by a ruffian band,
And carried to a foreign land.

They took her to a palace fair,
Where men of might and honour were,
Where she became a little slave
To serve the wealthy, proud, and brave.

But she had heard her parents speak
Of Him Who helps the poor and weak;
She loved the Lord Who answers prayer,
And knew Him present everywhere.

The miracles His prophet wrought
Were oft the subject of her thought;
To others, too, she longed to tell
The power of Him she loved so well.

For in that palace no one knew
The Lord with Whom she had to do;
They worshipped gods their hands had made,
Of lifeless idols were afraid.

Her master was a man of might
Who led his people in the fight,
And from Oppression's cruel hand
Delivered once his native land.

He from the king had honours great,
Proud lords upon his word did wait;
To distant lands they spread his fame -
Naaman, the Syrian, was his name.

But though he was so rich and great,
It was his sad, unhappy fate
To be a leper - vile, unclean,
Unfit in public to be seen.

He lived alone, apart from all
The splendour of his palace hall;
No one with him would eat or drink -
His nearest friends did from him shrink.

To great physicians he applied;
No remedy was left untried

Which wealth and honour could procure -
But nothing can a leper cure.

Now this was told the little maid,
And after she had kneeled and pray'd
She to her mistress said one day,
In her own simple, childlike way:

"Would God my lord in Israel were,
And with the mighty prophet there!
For God is with him, and I'm sure
That he his leprosy would cure."

This message reached great Naaman's ear,
Whose heart was glad such words to hear,
And soon, with pomp and presents grand,
He started for fair Israel's land.

There, when his pride was humbled low,
And he had dipped 'neath Jordon's flow,
His flesh became as pure and clean
As he a little child had been.

Nor was his body only cured,
For he the man of God assured
That henceforth he would serve the Lord,
Whom previously he had ignored.

When to his palace he return'd,
Then former idols soon were spurn'd
All through the words the little maid
In faithfulness for God had said.

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Ye little ones who Jesus know,
And live among the lost below,
Learn from this faithful little slave
To speak of Jesus' power to save.

'Tis oft the very simplest word
That leads a sinner to the Lord;
God makes simplicity prevail
When arguments most powerful fail.

The wise and great are oft refus'd
While weak and foolish things are us'd
In working out God's wondrous plan
Of saving lost, rebellious man.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: What is Neo-Orthodoxy? Could an explanation be given in *Words in Season*?

Answer: This subtle teaching has for its chief exponents Karl Barth and Emil Brunner. Both were deniers of the great doctrine of the inerrancy of the Scriptures, and the eternal punishment of the lost. There can be no doubt that Neo-Orthodoxy is another form of Modernism, which attacks the great body of revealed truth, "the Faith once for all delivered to the saints." (Jude 3 R.V.) Those who would earnestly contend for the truth should have some knowledge of the sunken rock of Neo-Orthodoxy.

Basically, it is a movement that uses orthodox terms but interprets these otherwise than their Biblical meaning. The Bible is not acknowledged as being in itself the Word of God, but it becomes the Word of God only as it has response in the mind of man. This dangerous error sees the Holy Scriptures as less than being plenary and verbally inspired. The Lord's people should ever appreciate that all the Scriptures, on every subject, are fully inspired by God, as are all its words. (II Tim. 3:16)

Neo-Orthodoxy denies the absolute perfection of the Bible, believing it to abound with historical mistakes, yet teaching that God can use this faulty Book to reveal Himself to man. This movement is a perversion of Divine Truth, and from such the believer should turn away, giving no quarter to its Satanic attack on the Holy Scriptures and the Person of the Lord. We must surely believe that the Bible is inerrant and infallible. It is God's supreme and final authority for faith and practice. May the saints take heed lest any man spoil you through philosophy and vain deceit, after the tradition of men, and not after Christ. (Col. 2:8)

Question: Is the expression describing the agony of the Lord Jesus in the garden: "His sweat was as it were great drops of blood" to be understood as literal drops of blood?

Answer: To arrive at the Scriptural answer, the phrase should be read carefully: "His sweat became as it were great drops of blood" (Luke 22:44). Would not this convey the thought that the sweat of the Saviour was bloodlike in character but not actual blood? Luke, being a physician, recorded such matters with great care. The words "as it were" present something similar to what is spoken of, but not the actual thing itself. It would be reverent to say that in His deep distress in the garden, the sweat of our Lord Jesus Christ was bloodlike.

Question: It is often stated, but seldom explained that the 70th week in Daniel's prophecy (ch. 9:24-27) was cut off from the rest and is yet to be fulfilled. Could this be explained simply in *Words in Season* for the sake of young believers like myself?

Answer: We value the enquiry from a young believer. We would seek to answer this question briefly and simply, though pages could be written concerning this key to the understanding of future events following the Rapture. The seventy periods of seven years are spoken of by Gabriel to be determined upon Daniel's people (the Jews) and the holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy and to anoint the Most Holy. Following this great statement, this whole period of 490 years is broken into three distinct parts. The first is 49 years, during which building operations in connection with Jerusalem were completed. Then a further 434 years to the cutting off of the Messiah, that is 483 years in all, or seven years short of the seventy weeks. The last seven years are yet future. The coming prince is the Roman world ruler, the first beast of Rev. 13. He will confirm a covenant with many (Jewish people in the land) for one week or seven years. The broken covenant in the midst of the week will not change the fact that this seven-year period will complete the seventy weeks or 490 years. It will end with the anointing of the Most Holy, which will take place when the Messiah returns in glory to reign.

REPORTS - UNITED STATES

Saugus, MA - Tent meetings, conducted by brethren David Oliver and Eugene Higgins, which continued for five and one-half weeks, closed on September 8, with three professing to be saved. They were encouraged as to the many outsiders that came to hear the gospel.

Springfield, MA - Brother James Smith had two weeks of gospel meetings at the end of August, preaching from the Levitical Offerings, with three professing to have trusted Christ.

Manchester, CT - The brethren advise that with the end of the summer season, the assembly has preached the gospel in the open air in downtown Manchester for the past 68 years. As in all gospel efforts, the results are left with God.

Terryville, CT - The Bible Readings conducted each month among the assemblies in the Connecticut area will resume on September 15 with the Epistle of James under consideration.

Hickory, NC - Brethren Eric McCullough and Robert Surgenor are expected for gospel meetings to start on September 22.

Akron, OH - The conference held over the Labor Day weekend was their largest with around 450 in attendance. Brother Daniel Ussher was leaving for his field of labor in Trinidad on the following Friday. His address is Orange Field Road, Carapichaima, Trinidad, WEST INDIES.

Kansas City, MO - At the conference convened over the Labor Day weekend, the saints were encouraged to see some who had come from a distance to support them in their conference. Brethren Webb and Robertson remained for a week of ministry.

Boscobel, WI - Brethren Joel Portman and Paul Elliott began gospel meetings on August 4 and continued on to the Labor Day weekend with some interest evident.

Atwater, MN - Tent meetings held by brethren Leonard DeBuhr and Eric McCullough were well-attended with good interest on the part of strangers, but no one professed to be saved.

Minneapolis, MN - After seven weeks, tent meetings closed on August 30 which were conducted by brethren Walter Gustafson and Gavin Collins. While a good interest was shown, none professed.

Sumner, IA - Brother Bruce Collins, along with his brother, Victor, of the West Union Assembly had tent meetings for three weeks with some interest. They hope they can find a building where they can continue a few nights each week.

Waterloo, IA - Western Avenue Gospel Hall - Brother Wilfred Glenn gave helpful ministry along with reports of the work in Brazil here and in other assemblies in Northeastern Iowa, with appreciation.

Boise, ID - Brethren Gaius Goff and Jonathan Procopio found good interest here and in Hermiston, OR as they sought to go into difficult cities and towns in Eastern Oregon and Idaho with the gospel. Brother Procopio has returned to his home in Newfoundland.

Arlington, WA - The three-day conference held at the Labor Day season was down a little as to attendance, but helpful ministry was given. Brother Douglas Howard was leaving for Nova Scotia where he would be engaged in gospel meetings.

REPORTS - CANADA

Riviere Bleue, Que. - Brethren Larry Buote and Gerard Roy plan to start gospel meetings on September 12 in a rented building for four weeks - four nights each week.

Bridgewater, N.S. - Brethren James Walmsley and Albert Hull concluded with five weeks of gospel meetings under canvas. The Lord gave some blessing, and good contacts were made for the future.

Clementsvale, N.S. - Brethren James McClelland and Samuel Ussher finished five weeks of tent meetings where there was a deep concern on the part of some. The seed was faithfully sown. At the conference held over the Labor Day weekend, a nice spirit prevailed with helpful ministry given.

Nineveh, N.S. - On Lord's Day, August 18, a young married woman obeyed the Lord in baptism with an exercise to be gathered to the Name of the Lord Jesus Christ in assembly fellowship.

Weaver's Settlement, N.S. - The saints arranged for an all-day meeting on Saturday, August 24. On the following day, a baptism was held in connection with the work in Yarmouth which has been carried on for the past several months by brother Albert Hull and others.

Green River, N.B. - The assembly has purchased land with a view to building a Gospel Hall this fall.

Sussex, N.B. - The conference held over September 7 and 8 was a time of cheer for the assembly. It was encouraging to see those who professed in tent meetings held in Hampton this past summer present at the conference.

Lake Shore, Ont. - The assembly had a week of Bible Readings with brother Norman Crawford. During the same week, brother Lorne Langfeld had children's meetings each morning. The assembly also had an appreciated visit from brother John Gray, who also called at Huntsville and Welland.

Niagara Falls, Ont. - **Oakwood Gospel Hall** - Brother Murray McLeod had two weeks of well-attended children's meetings in a tent.

Sault Ste. Marie, Ont. - A nice spirit prevailed throughout the conference held over the Labor Day weekend. Brethren David Oliver and Paul Kember are expected for gospel meetings on October 20.

Staynor, Ont. - Gospel meetings conducted by brethren Sam Pataton and Jack Noble resulted in some blessing.

Toronto, Ont. - **Broadview Gospel Hall** - Brethren Larry Steers and Learie Telesford of Trinidad are expected for gospel meetings on October 13.

Toronto, Ont. - **Bracondale Gospel Hall** - As a result of meetings conducted by brother Harold Paisley earlier in the year, a young couple was added to the assembly. Over 25 of their relatives were present to see them obey the Lord in baptism.

Pape Avenue Gospel Hall - Gospel meetings which were announced for September 29 have been postponed to start one week later on October 6. Brethren Murray McCandless and Eugene Higgins will be engaged in this effort.

Unionville Gospel Hall - Brother Norman Crawford is to be with the assembly for one week of Bible Readings in mid-October. Brother Samuel Ussher gave reports of the work in Venezuela at various assemblies in the city.

Kenville, Man. - Brethren James Ronald, Sr. and James Ronald, Jr. had two weeks of children's meetings. This is near Swan River.

Terrace, B.C. - Brethren Gaius Goff and Andrew Bergsma are having tent meetings in September.

REPORTS - FOREIGN

BRISBANE, AUSTRALIA - Wilston Gospel Hall - The saints appreciated the helpful ministry on the offerings given by brother W. J. Nesbitt. He is expected to return to his home in Northern Ireland in early September. Also, he and brother Leo Strahan have just finished a series of gospel meetings in Chincilla with a number of outsiders attending each night.

COUNTY ANTRIM -

Broughshane - Brethren J. A. (Joe) Milne of Venezuela and Thomas McNeill are expected here for gospel meetings in September to be held in the Gospel Hall. **Derriaghy** - Brethren William Bingham of Nova Scotia and Robert Eadie are conducting gospel meetings in the tent with good attendance. **Whitehouse** - Brother Thomas Wright of Brazil and George McKinley are continuing in gospel meetings under the tent with numbers encouraging.

COUNTY DOWN -

Banbridge - Brethren James Hutchinson and James Allen are having well-attended gospel meetings with one having professed to be saved. **Kilkeel** - Brother Samuel McBride has again pitched his tent in this town for another series of gospel meetings.

COUNTY ARMAGH -

Birches - Brother Albert McShane with the help of brother David Gilliland of the Lurgan Assembly are preaching the gospel in a shed with increasing interest. **Portadown** - Brethren Sam Ferguson and Norman Turkington are here in tent meetings with good attendance and one young woman professing to be saved.

COUNTY LONDONDERRY -

Coleraine - Brother J. A. (Joe) Milne of Venezuela along with brother David Kane have seen two profess in well-attended tent meetings.

COUNTY TYRONE -

Ballymaguire, Stewartstown - Brethren James Martin and Wilson Jennings are now in the fifth week of gospel meetings (at the end of August) with good attendance and some outsiders giving evidence of concern.

CONFERENCES

Hartford, CT - Charter Oak Gospel Hall - Annual conference to be held, Lord willing, November 23 and 24 with Prayer Meeting on Friday at 7:30. Saturday - Bible Reading at 10:00 on II Timothy 3. Breaking of Bread at 10:00. Servants of the Lord walking in and teaching the "old paths" are heartily welcome. Please pray for us. All meetings to be held in the Gospel Hall, 49 Charter Oak Avenue. Corr. Matthew J. Brescia, 81 Cobblestone Way, Windsor, CT 06095. (203) 688-2388. Gospel Hall (203) 247-5233.

Garnavillo, IA - Annual Thanksgiving Day conference on November 28 will be held in the Gospel Hall starting at 10:15 with a Gospel meeting at night. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. (319) 964-2389. Gospel Hall (319) 964-2642.

Stout, IA - An all-day meeting is planned on Thanksgiving Day, November 28, to be held in the Gospel Hall with the first meeting starting at 10:00 with a Gospel meeting at night. Corr. Richard Stickfort, Box 313, Stout, IA 50673. (319) 346-1857.

Phoenix, AZ - Annual Thanksgiving conference on November 28, 29 and 30 and December 1 with Prayer Meeting on Wednesday at 7:30. Bible Readings at 10:00. John 1 - Thursday, Colossians 1 - Friday, and Hebrews 1 - Saturday. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 1246 East Garfield Street. Servants of the Lord walking in the "old paths" are cordially invited to these meetings. Corr. James Brown, 2412 North 37th Way, Phoenix, AZ 85008. (602) 267-9239. Gospel Hall (602) 253-4932.

Bryn Mawr, PA - Annual Thanksgiving conference will be held on November 29 and December 1 with Prayer Meeting in the Gospel Hall, North Summit Grove Avenue on Friday at 7:30. All other meetings to be held in the Radnor Senior High School, King of Prussia Road, Radnor, PA. Breaking of Bread at 10:00. Corr. Harold W. Stewart, 403 Revere Road, Lafayette Hill, PA 19444. (215) 825-0384. School (215) 688-6920.

East Boston, MA - The 33rd conference, Lord willing, will be held on December 7 and 8, with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 35 Putnam Street, East Boston. All other meetings to be held in the Masonic Temple, 47 Adams Street, Saugus, MA. Breaking of Bread at 10:00. Ministry welcomed from those who labor amongst us who walk in scriptural principles relative to the Assembly and teach the same. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. (617) 322-3274. Masonic Temple (617) 233-9804.

HOMECALLS

Thunder Bay, Ont. - Pine Street Gospel Hall - Our dear sister, **Mrs. Irene Zager**, went Home on July 15 at the age of 77, after having suffered a stroke. She was saved 48 years ago, and for the past 45 years has been part of this assembly - she was the oldest in the fellowship. She will be missed for she was a beloved sister in Christ. She leaves her husband, one son, two daughters, as well as grandchildren. Prayer is requested for many in the family circle that are without the Savior.

Forest, Ont. - Lake Shore Gospel Hall - Our highly esteemed brother, **Albin E. Hodgson**, went to be with the Savior on July 20, in his 84th year. He was saved on February 2, 1915 in meetings held by the late brethren Hugh Walker and Alex Joyce and has been in assembly fellowship for 70 years. He was predeceased by his beloved wife and faithful helpmeet, Elizabeth (Bessie), on January 19, 1982. He had a great love for souls and the gospel and will be kindly remembered as a shepherd in the midst of the flock of God. He leaves two sons and one daughter and a number of grandchildren who are in assembly fellowship. Faithful words were spoken at the funeral by brethren William Metcalf and James Beattie. "The memory of the just is blessed."

East Orange, NJ - Our beloved brother, **Anthony Cappiello**, age 86, went to be with the Lord on August 5. He was saved on September 26, 1922 while reading John 3:16. He was among the original seven brethren who were in the East Orange Assembly at the beginning. These brethren were referred to as the "seven pillars," for indeed they were as to their attendance at the assembly meetings and living in the light of that which they had learned from the Word. His wife, Rose, two children and spouses and three grandchildren are in assembly fellowship. A brother, Joseph, is in the fellowship of the Terryville, CT Assembly. Another brother, Rocco, was a servant of the Lord, laboring among the Italian people.

Waterloo, IA - Western Avenue Gospel Hall - Our dear brother, **Rex Rivers**, went to be with Christ on August 5, after a lingering illness. In the summer of 1935, he and his first wife, Grace, who went Home on April 27, 1972, attended a series of gospel meetings held in the Gospel Hall, at which time he was saved on July 5. For nearly 50 years, he has been part of the fellowship of the assembly. He is survived by his wife, Pearl, who lovingly cared for him in these past months, one daughter and two stepsons. Each has that blessed hope of His coming again as their comfort.

Cleveland, OH - West 85th Gospel Hall - Our dear sister, **Mrs. Mary Lennox**, went to be with the Lord on August 13. Born in Scotland on April 13, 1901 and "born again" at the tender age of 14. She came to the U.S.A. in 1954, where she and her late husband, William, were received into the fellowship of the assembly at West 85th. She is survived by four children and six grandchildren. Faithful to the end, she will be greatly missed.

London, Ont. - Highbury Avenue Gospel Hall - Our esteemed brother, **Frank Woods**, age 77, went to be with Christ on August 17. His oldest brother, Bill, had travelled from Calgary, Alta. to Aylmer, Ont. with a godly interest in the spiritual welfare of his family. It was on one of such visits that Frank professed at the age of 16 while reading Isaiah 53:5. He had a heart for the spread of the gospel and was responsible for the printing of thousands of tracts and books. He also had a real concern for the welfare of the assembly of which he formed a part. He was a faithful man who will be missed, and the well-attended funeral was an indication of the high regard in which he was held by the Lord's people.

Hitesville, IA - Our beloved sister, **Mrs. Johanna Frey**, went to be with Christ on August 31, at the age of 87. She, along with her esteemed husband, George, were awakened to their need of a Savior through the preaching of the late brethren, John Blair and Oliver Smith, in tent meetings held in the town park of Aplington in the summer of 1925. She was saved on July 29, he on August 7. He went Home on January 1st of this year. They were among the original number that gathered to the Name of the Lord Jesus Christ at Hitesville on October 27, 1927. It was mentioned at her funeral that others said they would give her six months in this "new religion." She lived over sixty years to prove the reality of God's salvation. After being saved for over 53 years, she wrote a tract as to how God reached her and revealed the work of His Son to her soul. Such worthy saints leave an impression for God on the lives of succeeding generations. The large funeral held in the Hitesville Gospel Hall was taken by her son-in-law, Roy Weber, and grandson, Allan Christopherson, both of whom are servants of Christ. One son, two daughters, thirteen grandchildren and twenty-three great-grandchildren survive, some of whom are not sheltered by the blood.

Hartford, CT - Charter Oak Gospel Hall - Our sister, **Miss Johanna McPhee**, at the age of 83, went to be "with Christ" on September 3rd. Saved for almost 56 years, she enjoyed the assurance of the truth, "all sin" from I John 1:7. She was a retiring woman who lived alone most of her days and is now with Christ which is far better. She leaves a brother, Andrew, one of the associates of *Words in Season*, and four sisters.

Also, on July 12, 1985, our dear sister, **Mrs. Mae Fisher**, age 86, was called Home after long confinement and weakness in a convalescent home where by God's grace she maintained a cheerful contented spirit. What a blessed release! She leaves loved ones unsaved who listened to the gospel at the funeral.

Northern Ireland - Our esteemed brother, **Robert Craig**, age 90, went to be with Christ. Saved when very young at the Battle of Somme in France, during World War I. He was later commended to the work of the Lord by the assembly at Matchett Street, Belfast, and for many years served in the gospel in lonely and out-of-the-way places. He labored with a number of brethren from Northern Ireland. With brother S. Wishart, they had a very fruitful series in Lungs, when all of the brethren who are now in responsibility in the assembly were saved. Our brother spent the closing years of his life in Faith House where he was cared for with tenderness and kindness. He will be remembered as a kind and happy man, often preaching with tears streaming down his face. When his mind weakened, he was found sitting in his room with the Bible on his knees. When spoken to, he would at once begin to sing, "There is a story sweet to hear." (We regret that we do not have the date of his homecall available.)

Words in Season

THE BIBLE FAMILY MAGAZINE



THE ROBE OF BLUE (Exodus 28:31-32)

By George Chesterman

Lest it be rent, the *robe of blue* -
Its meaning e'er so fair, so true;
Its upper edge, oh bind with care;
Its flowing folds, oh gird with prayer.
If some would rend, do thou but bind,
And so fulfil the heavenly mind.
The King declared, "The case is plain -
The living child cut ye in twain."
"Ah no!" replied the mother true,
With heart all rent, she then withdrew.
She yielded all; the case was won,
And once again embraced her son.
O yield again! O die anew!
But never rend the *robe of blue*.

NOVEMBER, 1985

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Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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Associates

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BREAD CAST UPON THE WATERS*Selected*

As on that memorable first of March 1871, the Germans entered Paris, many French families left the city and country. Amongst the wanderers was a delicate young lady who turned herself towards England, and soon found a post as governess in a fine London house. The head of that English family related to the writer the following history:

"We learned to know in Miss _____, an earnest Christian, a true and well-instructed follower of the Lord Jesus. We had not expected this. She was a Catholic, and had been brought up in a Parisian convent. There she had obtained possession of a New Testament in a wonderful manner. As Miss _____ herself confessed to us, she was as a scholar, a very lively, wild girl, and had often to be admonished and corrected. One day, she had again given vent to her feelings very freely, and one of the nuns, who was her teacher, had become so angry over it that she ordered Miss _____ to go out of the room, at the same time throwing a book after her.

"Miss _____ stooped, raised the book that was thrown after her through the door, and took it with her into her room. There she opened it, and read therein. It was a New Testament. She began to read the completely unknown book, and found it very wonderful; it fascinated her. As no one asked after the book, it remained in her room, and she read and read, until God opened her eyes and heart, and brought her out of darkness into the light and out of death into life. So she was born again and became a child of God.

"The influence which Miss _____ exercised as governess upon our daughter was of lasting blessing, in consequence of her sterling Christian character. Two years was Miss _____ with us, alas! almost always ill from an incurable heart-affection. At the end of two years, her Lord and Saviour took her to Himself after a grievous sickness. In the midst of all her suffering, her living trust in Christ remained clear and bright in her soul; happy and full of longing, she departed, sure of her salvation, to be with Jesus, her Lord."

How the New Testament came into that convent one cannot tell; it appears, however, that it was one of the copies which, on the occasion of the great Paris World Exhibition in the year 1867, had been given to the visitors.

I read a few years ago of another throw of a New Testament. A Bible colporteur offered some Bibles and Testaments for sale in a railway train in Bohemia. A Romish priest bought several copies; not, however, out of love for the Word of God, but in order to throw them away, for, as the Bible-man found out later, from a

fellow-traveller, he threw them all, by degrees, through the open window.

About a year after that, our colporteur travelled again in that region, but this time on foot.

In one of the railway stations, he found a signalman reading the New Testament. The colporteur spoke to the man, and found him to be a living Christian. In answer to the question how long he had read and loved the Word of God, he related how he had found this hitherto entirely unknown book one day upon the railway, and had read in it daily since then, at first only to while away the time. Soon, however, he learned that it was no ordinary Christian book, but the Word of God, itself, that he must have found. It went to his heart and conscience, and showed him his sins and condemnation before God, but also the redemption of God through His Son. With confidence, he believed that atonement had been made for his sins through the sacrifice of the Lord Jesus Christ, and that God had forgiven him forever; he was thus saved. With inward thankfulness to God, the Bible-man listened, and then extended his hand to take the New Testament, in order to look at it more closely. From the title-page, and the time at which the book was found, the colporteur could only conclude that it was one of those Testaments which the priest in his hatred had thrown from the train a year before. (Translated from the Germans)

"Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11:1)

* * * * *

Just where you stand in the conflict,
 There is your place.
 Just where you think you are useless,
 Hide not your face.
 God placed you there for a purpose,
 Whate'er it be;
 Think He has chosen you for it,
 Work loyally.
 Gird on your armor! Be faithful
 At toil, or rest!
 Whate'er it be; never doubting
 God's way is best.
 Out in the fight, or just guarding,
 Stand firm and true;
 This is the work which the Master
 Gives you to do.

OUR WALK IN EPHESIANS

By George Graham

THE SEPARATED WALK: In chapter 4:17 we read, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind..." We are reminded constantly in the Word of God, we are not only a saved people, but a separated people. Separated from the world. In John 17 the Lord reminds us while we are in the world, we are not of it, we don't belong to it, we are His, the gift of the Father to the Son. We have been bought with a price, (the precious Blood of Christ) we are not our own (I Cor. 6:19, 20). John exhorts us, "Love not the world" (I John 2:15). Paul exhorts us, "Be not conformed to this world" (Romans 12:2). James exhorts us saying, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Peter tells us we are pilgrims and strangers here (I Peter 2:11). Strangers away from home and pilgrims going home. I am a new creation in Christ Jesus, old things are passed away; behold all things are become new (II Cor. 5:17). My desires and interests are different, my life or walk should be different, I have nothing in common with the world. Its pleasures and amusements have no place in the life of a child of God. We may be thought to be odd by some and others may ridicule, but it will be worthwhile when we get home. The Lord help us so to live, that we may glorify Him in our bodies and spirits which are His (I Cor. 6:20).

THE SELF-SACRIFICING WALK: Chapter 5:2 "Walk in love, as Christ also hath loved us, and hath given Himself for us..." Love is the Divine nature and atmosphere. Love is never passive, but ever active. It was love to a guilty, sinful world that moved the eternal God to give His only begotten Son to that death for sin on the cross, that we might be saved. There was no other possible way, and there was no other that could undertake to accomplish that mighty work. The devoted heart of the Son to the Father, His love for His bride, brought Him down out of heaven, sent Him to the cross. There He bared His bosom to the storm of Divine wrath against sin, exhausted that wrath and then cried in triumph, "It is finished." What wondrous love! This is the supreme example set before us. He gave His all, He gave Himself.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

That love has been shed abroad in our hearts by the Holy Spirit (Romans 5:15). We have to bow our heads and hearts in shame, as we think of the little response there has been in our lives to such wondrous love, a love beyond all loves. The hymn writer has penned these soul-searching words,

"Thy life was given for me;
What have I given for Thee?"

May the Lord give us grace to respond. He is worthy of our all.

THE SPIRIT-GUIDED WALK: Chapter 5:8 R.V. "For ye were once darkness but are now light in the Lord; walk as children of light." Delivered out of our spiritual state of darkness by nature we are made children of light, that is children of God, for "God is light and in Him is no darkness at all" (I John 1:5). We are exhorted to walk as children of light. We are no longer in the dark. "For God, Who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). The light of the gospel brings deliverance. The light of His Word provides guidance. In Psalm 43 we have prophetically a godly Jewish remnant in the midst of the apostate nation crying to God "O send out Thy light and Thy truth; let them lead me." The time is yet future. It will be a day of gross darkness. "The time of Jacob's trouble" (Jer. 30:7), "The great tribulation" (Matt. 24:21). As for ourselves we read, "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psa. 119:30). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). There is no need for us to be walking in darkness. God has given His Word to instruct and guide us. The darkness deepens all around and for this poor Christless world it will soon be the blackness of darkness forever. Here is a timely exhortation for us, "That ye may be blameless and harmless...in the midst...of a perverse generation, among whom ye shine as lights in the world, holding forth the word of life" (Phil. 2:15, 16).

THE STUDIED WALK: In chapter 5:15 we read, "See then that ye walk circumspectly, not as fools, but as wise." We have to exercise care as to how we walk. We cannot afford to be careless. Your life and mine is having an influence upon all with whom we come into contact. That influence is for either good or ill. We are exhorted in Colossians 4:5, "Walk in wisdom toward them that are without, redeeming the time." Genesis 23:4 comes to remembrance where Abraham speaking to the sons of Heth, said, "I am a stranger and a sojourner with you...the children of Heth answered...Thou art a mighty prince among us." What a noble

testimony! I think again of Elisha the man of God in II Kings 4:9. As he passed by Shunem and went into (invited) the house of that great woman to eat, there came a day when she said to her husband, "I perceive that this is an holy man of God, which passeth by us continually." His deportment, conversation and behavior were as becometh a man of God. We have the contrast in Genesis 19. Lot, a righteous or saved man, sought to warn his sons-in-law of the impending judgment about to fall upon Sodom. We read, "But he seemed as one that mocked." They perished. Think of the dreadful influence upon his two daughters. Is my walk or life truly Christ like or am I living like a worldling?

* * * * *

FOR THE MASTER'S USE

By J.G. Bellett

Remember, it is human to stand with the crowd; it is divine to stand alone. It is manlike to drift with the crowd; it is Godlike to "stem the tide." It is natural to compromise, to follow the social and religious fashions of the day for the sake of gain and pleasure; it is divine to sacrifice both gain and pleasure on the altar of truth. Paul said, describing his first appearance before Nero, "No man stood with me, but all men forsook me." (II Tim. 4:16) "Truth has been out of fashion ever since Adam and Eve changed their robes of fadeless light for a garment of faded leaves." Noah built and voyaged alone, Abraham wandered and worshiped alone, Daniel dined and prayed alone, Elijah sacrificed and witnessed alone, Jeremiah prophesied and wept alone, and Jesus loved and died *alone*.

Think it not strange if you are called upon to stand alone for the truth sometimes, to remain alone "in the wilderness," unseen and unused while others climb to great heights of fame. Think it not hard if "all men forsake" you and people think you are "queer." You are in the process of seasoning now, hard lumps of self-will are softening, selfish plans are melting by the weathering of His grace, and sometime the clay will be ready for the Potter's wheel.

Do not be turned aside from God's plan for you by the counsel of misguided, well-meaning friends. There are multitudes today, both in the church and in the world, who applaud the courage and the fortitude of the prophets, apostles and martyrs of the early church, but condemn as "stubbornness" and "foolishness" similar faithfulness on the part of Christians today. Rest assured, if God has called you, He will also prepare you and provide the means and the grace for you to perform and to finish the work to which He has called you, in His own good time. Then, with great joy, you will be a vessel molded unto His glory.

PSALM 23

By William Rodgers, Omagh

So much has been said and so much has been written on the 23rd Psalm that, "Pearl of psalms" though it be, one feels like passing it over, so far as these "Notes" are concerned. Yet here as previously in our studies we need to remind ourselves of the danger of considering the psalms in an isolated way, and not giving due attention to the links that bind them with one another and with other scriptures.

It is entitled "A Psalm of David," and it bears his impress upon every line of it. Only a shepherd - a true shepherd such as David was - could give us the picture of shepherd care which we find here; and the fact that it is by way of setting forth God's care for himself that he does so is proof that the years he spent with his sheep in the fields around his Bethlehem home were not lost. His was a lowly and a lonely occupation, and many of us, had we been placed in his position, would have wasted our time and worn out our minds in fretting at the lack of opportunities to show of what great things we were capable. But to David, it was a period of training, a time for learning lessons which were of much profit to him in his after-career, and which, had they not been learned then, would probably never have been learned at all.

Others before him, of the greatest of God's servants, had been trained in the same school, and they would not have been the men they afterwards were but for it. How hard a school it was, let the words of his great ancestor Jacob, who had long been taught in it, bear witness. In his speech to Laban, of Gen. 31:38-40, he says, "These twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it. Of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

Moses, too, foremost perhaps amongst all Old Testament leaders of God's people, after spending forty years at the Egyptian court learning how *not* to rule, required forty more of shepherd training at the backside of the desert to fit him so to lead Israel that long afterwards it could be said of him, "Thou leddest Thy people like a flock by the hand of Moses" (Psa. 77:20). And again, "Where is He that brought them up out of the sea with the shepherd of His flock, . . . that led them by the right hand of Moses" (Isa. 63:11, 12). So well did he learn this lesson that when, after another forty years occupied in going before them, God told him he must die, his

first thought was, "Let the Lord . . . set a man over the congregation, . . . which may lead them out and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd" (Num. 27:16, 17).

This same lesson was amongst those learnt by David, when keeping his "few sheep in the wilderness," as his brother Eliab scornfully described them; and that he, like Moses, learnt it well is evident from the testimony borne of him in the closing verses of Psalm 78. The previous psalm had finished, as we have seen, with words concerning the shepherd care of the nation's first leader, and this one ends with, "He chose David also His servant, and took him from the sheepfolds. From following the ewes great with young, He brought him to feed Jacob His people and Israel His inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands."

Even more strikingly is this care for them shown in David's own exclamation of II Sam. 24:17, when he saw the people perishing in the plague brought on by his numbering of them. "These sheep," he cried, "what have they done? Let Thy hand I pray Thee be against me." Like Moses in Exod. 32:32, he was prepared to suffer in the stead of his people, both of them thus in some small degree displaying the same feeling which moved a far greater Shepherd than either of them to give His life for the sheep.

Of other lessons which David learned in those early years, we shall at present mention but two. Whilst spending his days and nights in the fields with his flock, he learned to trace the hand of God in nature, and to see His creative glory as revealed in His works, to an extent which otherwise would scarcely have been possible; and as a result of this, we have the beautiful opening paragraphs of Psalm 8 and Psalm 19, as well as the vivid description of the Voice of God heard in the thunderstorm of Psalm 29, and many similar references to nature elsewhere.

While thus employed, he also learned to very deeply appreciate the truth around which he has woven the 23rd Psalm - that Jehovah was his Shepherd, and that under such care, nothing could be lacking to him. All that he himself was to his sheep, that and much more was the Lord to him. Everything which his care provided for them - pastures of tender grass, waters of rest, restoration, guidance, and protection, all this did his God provide for him - a spread table, a full cup, a refreshing anointing with oil (that which Simon in Luke 7 had omitted), goodness and mercy every step of the way, with a final homebringing to the great heavenly fold, to go no more out for ever.

All this the Great Shepherd would do, not only because He loved His sheep, but also "for His Name's sake" (v. 3). In that

expression which is, more often than not, passed over unnoticed when the psalm is expounded, we have a secure basis for confidence that the Lord will never forsake His own. The honour of His Name is at stake in the matter. A shepherd who would desert his charges, or fail to bring them home to the fold, would be unworthy of the name of shepherd; and the One Who has proclaimed Himself Jehovah God of Israel will not sully His Name by failure. As Samuel said, "The Lord will not forsake His people for His great Name's sake" (I Sam. 12:22).

This reference to the Name suggests an application of the psalm to the nation as a whole, since it is introduced very frequently in the Old Testament in connection with God's relationship to Israel. Samuel, as we have seen, uses it thus, and so does Joshua in his plea after the defeat at Ai. "What," he says, "wilt Thou do unto Thy great Name?" (Josh. 7:9) So also do Isaiah, Jeremiah, Ezekiel, and almost all the prophets. Such an application, too, is in keeping with the references to God's shepherd care for Israel, contained in the two psalms that follow those two already mentioned as ending with allusions to Moses (Psa. 77), and David (Psa. 78). Psalm 79 concludes with, "So we Thy people and sheep of Thy pasture will give Thee thanks for ever" while Psalm 80 begins with "Give ear, O Shepherd of Israel. Thou that leadest Joseph like a flock."

Viewed in this light, Psalm 23 may be taken as prophetic of their future, and "The valley of the shadow of death" will find its place in the picture as the "Time of Jacob's trouble" (Jer. 30:7). It is not by any means the only passage in which the illustration of sheep and their Shepherd is used of them in that way, as may be seen by reference to Isa. 40:9-11; 49:9-12; Jer. 23:3, 4; Ezek. 34:11-15, 23-31, of which passages some at least appear to be definitely based on our psalm.

Its value for David and for Israel, past or future, will of course in no wise lessen its preciousness for ourselves. Though we "are not of this fold," we belong to the Shepherd, the Good Shepherd Who gave His life for the sheep, and Who will never forget us, nor lose us by the way, nor shall any pluck us out of His hand. And if Israel's prospect of the Lord's shepherd care in millennial times is bright, brighter still is ours. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes" (Rev. 7:17).

* * * * *

To speak of the sins of others with joy is not Godlike. He speaks of their sins with sorrow; and only for a wise purpose.

GIVING

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not"
(II Corinthians 8:12)

Giving to the Lord is an investment in His business. This is one of the special privileges reserved to born-again believers only, as in III John 7. The bank of heaven pays the highest dividends, and for eternity. Christians who are too young or too old to have salaries, unemployed, shut-in, or poor, may feel that they are unable to give. May the following lines, from one in similar circumstances, give a comforting thought as to the opportunity open to them.

Lord, it is not that Thou needest
Anything that I can give!
The wondrous heavens that stretch above me,
O'er this world in which I live;
With their myriad starry jewels
Poised in space by Thy command,
All are Thine, and Thou dost compass
All the wealth of sea and land!

All the treasure of the forests,
All the gold in vast mines stored,
The cattle on earth's thousand hillsides,
All are Thine, and Thou art Lord
Both of earth and heaven, and how could
I have aught to give to Thee
When the very bread, the clothing,
E'en my breath, thou gavest me?

Thus I muse. And yet the longing,
Which Thyself hast planted there
Within my heart, that I might give Thee
More than I have now to spare,
For it seems there is so little,
When I long there should be more.
And I find I often envy
Those who *can* give from their store.

And it seems, instead of *giving*,
I must always *asking* be,
Always needy, when I seek Thee
At Thy throne on bended knee.
Hark, 'tis there I hear the answer,
And Thou speakest thus, to say,
"Lay thy *life* upon the altar,
Then thou'lt have to give away.

Let thy *days* be Mine, to order.
 Where I lead, obedient be.
 Let thine own desires be nothing.
 Only seek to follow *Me*.
 Let thy will be lost in My Will.
 Ask no question; seek no place;
 Render humblest duties gladly,
 Showing forth My Truth and Grace.

 Let thy *feet* be swift to carry
 The glad message of My Love.
 Seek to spend thy strength for others,
 Unto them thy service prove.
 Seek to cheer the sad and lonely,
 By a word, a kindly act;
 Though it only be a letter,
 Or a simple little tract.

 Are My servants laboring, burdened?
 Lift them up to *Me* in prayer;
 From my riches I'll supply them,
 For thy pleading offered there.
 There are ways and means unnumbered;
 Love constraining finds a way!
 And the path of service winding,
 Leads unto the Perfect Day.

 In such service be not weary,
 Though no eye but Mine doth see.
 More precious that, than gold or silver!
That is thine to give to Me!"

E.M.T.

* * * * *

THE DISCIPLE WHOM JESUS LOVED

John 21

LABOR-FISHING and OBEDIENCE-FOLLOWING

By Robert Surgenor

As we come to the closing chapter of the unique Gospel of John, we find again, indeed twice, that touching statement that revealed the special place that John occupied in the heart of our Lord - "the disciple whom Jesus loved" (vs. 7, 20). The experience of His disciples after His resurrection and prior to the day of Pentecost must have been strange indeed. They had not, as yet, received power for service (Luke 24:49), and the Lord Who had previously accompanied them was now absent, appearing only on occasions

without any warning. "Simon Peter saith unto them, I go a fishing." Shall we condemn Peter for this? He had no direct command from the Lord to do so -- however, we are going to apply this episode in a spiritual way.

"I go a fishing." In the spiritual sense, could we not use a number of young men like this today? The call that sounded, many years ago on the shores of Galilee, still sounds, "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17). What a high calling, what a noble occupation, what a divine honor -- to be called and commissioned by the Lord Himself as a fisher of men! Is there a young godly man reading this article who has felt the divine call within? What a need today! In recent years how many of God's dear fishers of men have ended their labors and are now at home with the Lord. What a gap exists among us in the Assemblies of God today. It was to Simon and Andrew that call was first made -- and oh, the response. With hearts intense in devotion to their Lord we read, "And straightway they forsook their nets, and followed Him" (Mark 1:18). They had much to leave behind. They were men who were industrious in labor and successful in business. This is the kind of men the Lord needs for service -- not men who have never been diligent in their secular employment. Not men who can't hold a job. Not men who are lazy. Oh, no, the Lord wants men whom their employers can't afford to lose. The late John Ritchie said the Lord doesn't want a man who hasn't proven himself in his secular work first. Is there any young man who has been successful at work, hard working, and diligent? Listen, if the brethren see that God has gifted you to preach the gospel, forget the advancement your company is offering, forget the "nest egg", forget the future bigger house, and lay it all to one side -- as reserved unto fire and take from the Lord's hand the highest position and say, "I go a fishing!"

"They say unto him, we also go with thee" (v. 3). How good to have the exercise and fellowship of our brethren in anything we do! There is no such thing as an independent fisherman in the Lord's ranks. Many a fisherman for the Lord has launched out into the deep. His little bark has taken him into areas where there is no assembly near. Yet, he has the fellowship of his brethren and their hearts have gone with him -- and on the homefront many a saint is bending the knee in prayer for that lonely fisher saying, "We also go with thee." How necessary it is to have the confidence and fellowship of our brethren in any venture we take on for God.

"That night they caught nothing." These were skilled men -- but is just skill enough? Their natural skill and persistent effort availed nothing. We appreciate skill and ability, but when it displaces God, what disastrous results can take place. Many times

strange children result. Now the day begins to break and the Lord speaks from the shore, "Children (sirs), have ye any meat?" A good question for all of us to ask ourselves. How long since I've won a soul to Christ? Or, have I ever been an instrument in the hand of God in leading a soul to Christ? Then comes the acknowledgement of their condition. "They answered Him, no." How honest they were. And now comes something every true fisherman needs and covets, namely, Divine guidance. "And He said unto them, Cast the net on the right side of the ship, and ye shall find" (v. 6). They were about to witness His last miracle in Galilee. The first miracle had been on the third day (John 2:1), the last miracle during His third manifestation (21:14 R.V.). In John 2 they had no wine, here they have no fish, but resulting from His divine power both the water-pots and the net became full.

We see His ability to create in John 2 and His ability to command creation in John 21, thus in both His first and last miracles in Galilee, we have a perfect manifestation of His deity. Thus every fisherman needs divine guidance as he seeks to catch fish for the Master. He needs divine guidance *where* to preach. How hard to know the mind of the Lord at times. The Apostle didn't have too many bookings ahead, did he! As he completed whatever labors the Lord had for him in Phrygia he thought on Asia, but it wasn't God's time, so he was forbidden of the Holy Ghost. Then when he was come to Mysia he assayed to go into Bithynia, but the Spirit suffered him not (Acts 16:6, 7). I would say the apostle Paul would have been in a bad way had he a little record book telling him all his bookings for the next two or three years. No, Paul was a man who refused to limit the Holy Spirit. He was a man who valued divine guidance as to where to preach. Not only this, but he valued God's mind as to *how long* to preach in one locality. For Corinth it was a year and six months (Acts 18:11). At Ephesus it was double that (Acts 20:31). I believe if there was a more tender conscience regarding divine guidance we would see fisherman, especially younger ones -- away out in the deep bringing souls in. I cannot conceive the Spirit of God not wanting souls in new places to be reached and scriptural assemblies formed as a result. How rewarding it is to fish in virgin waters and catch souls for Christ -- then stay a few years with them to teach them the ways of God. To weep over them, to live with them, rejoice with them, to become one of them. Oh, the joy of such labor for the Lord.

The fisherman needs not only divine guidance as to *where* to fish, *how long* to fish, but also what hook and bait to use. The earnest fisherman is often on his knees asking the Lord to give him a message fresh with the dew of heaven upon it. Not something memorized with forty points, but rather something fresh, simple and soul searching. Something that God will use.

Upon their Lord's command, "They cast therefore, and now they were not able to draw it for the multitude of fishes" (v. 6). Now something takes place worthy of notice. We are about to see what nearness to Christ produces. Notice the first word of verse seven: "therefore." Whenever you get this word it links the action of the verse as a result of what has just taken place. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord" (v. 7). What made John discern that? Not the Lord's voice, for all in the boat were familiar with that. Not His image, for I doubt, being so early, if the Lord was physically discernable. No, the word "therefore" settles the question. When John saw all those fish in the net he recognized a miracle and recognized that only One could perform such a sign. John had spiritual discernment and recognized that obscure One on the shore to be none other than the Lord.

What a need in the family of God for men with discernment. Men that have a good smell. Years ago up East a man applied for Assembly fellowship. The brethren were quite satisfied to receive him, however, an aged brother objected and told the brethren that there was just something about the man that didn't smell right. He couldn't lay his finger on what it was, but there was something. So the brethren waited. That man finally got tired of waiting and went out to start a cult. The man's name? Russell, the founder of the so-called "J.W.'s". What havoc might have been wrought among the assemblies had it not been for an old man with spiritual discernment.

Nineveh, that great city, had more than one hundred and twenty thousand persons that couldn't discern between their right hand and their left hand. Why couldn't they discern? Simply because they were children. Isaac discerned not Jacob's hands because his eyes were dim (Genesis 27). Corinth had little discernment for they had not grown and were as babes (I Cor. 3:1) and Paul exhorts them, "be not children in understanding (mind) (I Cor. 14:20). How valuable the Word of God is in imparting growth, and with it, discernment. Joshua "asked not counsel at the mouth of the Lord" (Joshua 9:14) and thus had no discernment, being fooled by the Gibeonites. Thus we see, the study and meditation of God's Word, coupled with prayer, imparts spiritual discernment to the soul. This John possessed.

They now reach the shore, and upon so, hear these words, "Bring of the fish which ye have now caught" (v. 10). The Lord gave them the fish yet gives them the credit ("ye"). What grace on His part. Let Him give us credit if He will, but let us never take credit to ourselves. How unfitting for a fisherman to say, "I saw so many souls saved at such and such a place." The godly man will say, "The Lord gave us a few souls there."

Notice the Lord says "now caught," showing them the secret of their success was to work at His command. The count was given, "an hundred and fifty and three" (v. 11). Have you considered that exactly an hundred and fifty and three nations were known to first century historians? What a picture of the fact that all nations will be gathered into His kingdom. "For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

In the days of our Lord's sojourn here below He was the perfect Man, the Servant ministering, thus on occasion of eating He always gave thanks. But upon His death and resurrection, He now, as God, gives, thus no recorded thanks is given. What a welcome to those successful but tired fishermen, "Come and dine" (v. 12). Dear child of God, the day is fast approaching when all the "fish" will be gathered in. We shall reach the heavenly shore and all our efforts shall be counted -- we shall make ourselves ready, we shall be arrayed in fine linen, clean and white, and with great delight we shall partake of the marriage supper of the Lamb (Rev. 19). "Even so, come, Lord Jesus" (Rev. 22:20).

"Then Peter, turning about, seeth the disciple whom Jesus loved following" (v. 20). What a commentary. In the first chapter of this Gospel John hears the voice of John Baptist, "Behold the Lamb of God," and upon hearing he followed Jesus. As the Gospel closes, John is still following. Peter had his eye on John, "Lord, and what shall this man do?" (v. 21) but John had his eye on Christ. May the Lord help us to be like the disciple whom Jesus loved. Consistent, steadfast, a constant follower of Him, until our little sojourn here on earth is done.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: When it is stated that the Lord made Himself of "no reputation and took unto Him the form of a servant" (Phil. 2:6), is there any idea of the Lord accepting limitations? What does the "Kenosis" or "emptying" mean? An answer in *Words in Season* would be appreciated.

Answer: There are those who teach that the Lord emptied Himself of all but love, divesting Himself of some of the attributes of His proper Deity, condescending to limitations for the period of the days of His flesh. This serious error takes away from the Divine glory of the Lord Jesus. To speak of the Son of God being limited in His supreme knowledge of all things is to impugn the Testimony of the Word of God and the greatness of the Person of Christ. The

"Kenosis" has no such meaning. He indeed took the form of a bond servant, but in so doing, He never abdicated any of His Godhead glory and Eternal attributes. He became what He never was - a Man - yet never ceased to be what He ever was - The Son of God. When He lay asleep in the fishing boat, He was the Mighty God, as truly as when He created the worlds and the sea in which the vessel tossed. Human reasoning and infidel theories would rob the saints of a Divine Saviour, and leave in His place a mere man, as a founder of a new religion. Such is the error of detracting from the glory of His Godhead, when He became a Man. He was ever the Son, in the bosom of the Father, Whose life was a declaration of God, with Whom He claimed equality and unity (John 1:18; 5:23; 10:30). His vicarious death is of infinite value, because it was the sacrifice of the Son of God (Gal. 2:20).

Question: How are the words of Paul to be understood concerning the purpose of the gifts given by the Risen Head "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12)?

Answer: This text as it reads in the A.V. has been used as authority for a professional ministry. It is preferred to be read in the R.V. "For the perfecting of the saints unto the work of ministering unto the building up of the body of Christ." It can be seen clearly from this reading the proper relation of the gifts and their use. Instead of gifts monopolizing all ministry, they are given with a view to promoting exercise in others, by equipping and furnishing them to fulfil their part in the great service of upbuilding fellow believers in the body of Christ. The proof of effectual ministry is that others are raised up and fitted to do the work, where they have been located, so that the originals can be spared to continue similar service in other parts of the field. The saints at Philippi made progress in their spiritual experience during Paul's presence with them, but later made much more progress during his absence. His faithful ministry had promoted the work of ministering to their fellow saints to their edification and progress in Divine truth and assembly fellowship.

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Manchester, IA - A time of profit was enjoyed at the conference. I Corinthians 11 was the subject of the Bible Reading which was deemed timely.

Waterloo, IA - Western Avenue Gospel Hall - Brother Sydney Maxwell has been giving helpful ministry here and in different assemblies in Northeastern Iowa. Following the conference at Blue River, WI, he expects to return home. Brethren John Gray and John Slabaugh have been ministering in the different assemblies, as well.

REPORTS - UNITED STATES

Hickory, NC - Brethren Robert Surgenor and Eric McCullough are in their third week of gospel meetings with encouraging attendance and interest. Children of Christian families, who have absented themselves from the Gospel Hall for some time, are coming out, which is cheering.

Tylertown, MS - A series of gospel meetings are purposed to commence in the hall D.V., Nov. 22nd. Brother Louis Smith of Jackson, MI is expected to join in this effort. Prayer is requested that dear lost ones might be reached and saved.

Boscobel, WI - After six weeks of tent meetings held by brethren Joel Portman and Paul Elliott, four professed to be saved. They purpose following up the interest in a rented building in Readstown, a town 25 miles north, starting on September 29.

Midland Park, NJ - Brother Samuel Ussher was with the assembly for the last meeting he had in the U.S.A., on September 18, as he and his family along with brother and sister James Walmsley left for their field of labor in Venezuela on the 19th. Brother Ussher, along with his brother-in-law, James McClelland, who labors in Nova Scotia, called at Augusta, ME, Methuen and East Boston, MA, and the Charter Oak Gospel Hall, Hartford, CT, along with assemblies in the Philadelphia area as well. In spite of the hindrances caused by the hurricane, Gloria, a good number gathered for their conference, with suitable ministry given.

REPORTS - CANADA

Parsons Pond, Nfld. - Brethren Carl Payne and Jonathan Procopio purpose starting gospel meetings following the conference to be held over the weekend of October 26-27.

St. John's, Nfld. - Brother Marvin Derksen is expected to start in gospel meetings on November 3.

Wareham, Nfld. - Brethren J.A. (Bert) Joyce and Gordon Williams intend to start in gospel meetings on November 3.

Fredericton, N.B. - The assembly plans to convene an all-day ministry meeting on December 15, with Sussex convening one on January 12 and Carlingford on February 9. Such seasons around the Word are always times of profit.

Lake Shore, Ont. - Brother James Jarvis along with brother Stephen Kember of the Sarnia Assembly expected to start in gospel meetings on October 27.

Orillia, Ont. - **Dominion Gospel Hall** - Brethren Harold Paisley and Timothy Walker are planning to start in gospel meetings on October 27. On Saturday, the 26th, a prophetic gospel meeting is scheduled in the Civic Opera House with brethren Paisley, Walker and Jack Yocum participating.

Port Hope, Ont. - The assembly is opening their new building on October 13 with brother Fred Krauss to continue on in a series of gospel meetings.

Toronto, Ont. - Each Saturday night, from September through May, a ministry meeting is held, starting at 8:00. On the first Saturday night of the month, *Lansing* is responsible, the second, *Highfield Road*, on the third, *Mimico*, and on the fourth, *Broadview*. On the occasion of a fifth Saturday night, the *Fairbanks Assembly* has arranged a meeting.

Winnipeg, Man. - West End Gospel Hall - Brethren David Richards and Richard Robertson are planning to be with the assembly for gospel meetings in November.

Fort McMurray, Alta. - Brother Bryan Funston has moved to this city, located around 200 miles northeast of Edmonton, where over 10,000 former residents of Newfoundland are residing. Brother Andrew Bergsma is expected to join him in gospel meetings in mid-October, using a rented Community Center.

REPORTS - FOREIGN

Venezuela - Brother Samuel Ussher and his wife and six children are back in Palo Negro, Venezuela. Their address is: Calle Bolivar No. 20, Palo Negro, Edo. Aragua, VENEZUELA, 2117. Brother Ussher reports that our aged and esteemed brethren, Sidney Saword and J.E. (Eddie) Fairfield, continue to preach the gospel and minister to the Lord's people.

Lungs, Northern Ireland - At the end of October, brethren Wilfred Glenn and William Bingham expect to start in gospel meetings in the Gospel Hall.

CONFERENCES

San Diego, CA - Annual conference to be held in the Gospel Hall, 4646 Twain Avenue on December 28 and 29 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00, Philippians 2. Breaking of Bread at 10:00. Corr. William Smith, 5005 La Dorna Street, San Diego, CA 92115. (619) 582-2109. Gospel Hall (619) 280-7021.

Windsor, Ont. - Partington Avenue Gospel Hall - Annual conference to be held in the Gospel Hall, 644 Partington Avenue on December 28 and 29 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. Corr. Robert Wylie, 3445 Randolph Street, Windsor, Ont. N9E 3E9. (519) 969-6347.

Hitesville, IA - Annual all-day meeting on January 1 in the Gospel Hall with first meeting at 10:00. Corr. Dr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. Gospel Hall (319) 347-2333.

Portage La Prairie, Man. - Annual all-day meeting on January 1 with meetings at 11:00, 2:30 and 7:00 to be held in the Gospel Hall, 102 First Street, N.W. Corr. David Ronald, S.S. #1, Site #3, Box 30, Portage la Prairie, Man. R1N 3A6. (204) 857-9831. Gospel Hall (204) 857-7218.

Pennsauken, NJ - Annual conference will be held on January 4 and 5 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Caroline Avenue at Route 38 near Browning Road Circle. All other meetings to be held in the Haddon Fortnightly, Kings Highway and Grove Street, Haddonfield, NJ. Breaking of Bread at 10:30. Corr. Charles J. Strom, 4763 Poplar Avenue, Merchantville, NJ 08109. (609) 662-4985. Haddon Fortnightly (609) 429-9881. *Note: This is after the usual New Year's weekend.*

HOMECALLS

Watertown, MA - Mt. Auburn Gospel Hall - Our esteemed brother, James Downey, went to be with Christ on February 17. He was born in Scotland in 1908 and "born again" on January 7, 1929, after which he was baptized and received into the fellowship of the old Cliff Street Assembly - now Mt. Auburn. Faithfulness marked his testimony in relation to the assembly. His wife, who is in the assembly, four children and their families mourn his passing.

River Denys, N.S. - Our beloved brother, **Dan MacLennan**, age 74, departed to be with Christ on June 7. When some of his relatives returned home from Boston, soundly saved through the gospel preached there, he became disturbed. At home on May 19, 1946, while reading from John 3:3, he found out his need. As he continued to read, the truth of verses 16 and 17 dawned upon his soul and he passed from death unto life. He was first received into the fellowship of the Sydney Mines Assembly. Later, he left there to be with seven others in the newly-planted assembly in River Denys, where he sought its growth and served as the correspondent. As a respected elder, he will be missed. As a consistent testimony to the unsaved, ". . . he being dead yet speaketh." (Hebrews 11:4) The last time he gathered with the saints for the breaking of bread, he mentioned his joy in seeing the assembly growing and intimated that soon younger men would have to shoulder responsibility. His funeral was exceptionally large. Remember his sorrowing widow in prayer as she is sustained by the prospect of being united with him in the glory.

Waubashene, Ont. - Our beloved sister, **Mrs. Jean Hobourn**, age 84, went to be with Christ on August 4, from the Midland Hospital following a short illness. She loved the Lord and His people and lived her life for others. She was born in the Huntsville area and saved in her teens through Isaiah 53:5. The second youngest of nine, all are now in the glory except one brother, George, who is the correspondent of the Huntsville Assembly. Her husband, Leonard, passed into His presence on December 17, 1973. Funeral service was held at Parry Sound where she was in fellowship since her marriage until going to Elim Homes in Waubashene three years ago.

Livonia, MI - Stark Road Gospel Hall - Our dear sister, **Mrs. Marion (Daisy) Spring**, went to be with Christ on August 17, at the age of 84. Her father, John Ferguson, and brother, William Ferguson (former editor of *Words in Season*) were well-known servants of Christ. She was born in Scotland and saved there at the age of 11 after which she was received in the assembly at Busby. She came with her family to the U.S.A. in the spring of 1914. In 1925, she was married to Herbert Spring in Flint, MI and since that time, has been associated with the old Central Gospel Hall in Detroit, later the West Chicago Gospel Hall which is now meeting at Stark Road. Her love for Christ was evident to the end and her cheerful spirit in spite of pain will be remembered by the saints. A daughter, Elaine, and a son, Marvin, who share in that blessed hope, along with three grandchildren and four great-grandchildren mourn her loss. Also, two sisters, Hannah and Margaret, the last of the family of two sons and five daughters of the John Ferguson family. Her husband went Home on June 5, 1982.

Loloma, Zambia - Our dear sister, **Mrs. Ann Geddis**, beloved wife of our esteemed brother, Charles Geddis, went to be with Christ on August 18. She was saved in Northern Ireland in 1935 and was associated with the assembly in Central Hall in Bangor, County Down. In 1954, she and our brother were united in marriage - he having already spent some years with his parents in Africa. They began their married life in the Kabompo District in the Northwest Province of Zambia. Later, they moved to Loloma in response to a real need for help, assuredly gathering that the Lord would have them spend their time and energies in the work in that area. For many years, Mrs. Geddis took charge of the boarding school for girls, at the same time accompanying her husband in his journeys through the country where he preached the gospel and ministered the word. She was highly esteemed and greatly loved. A group of devoted African sisters lovingly cared for her

during her long illness, refusing to accept any remuneration for their labor of love. The funeral was attended by friends and fellow-workers from different parts of that district along with an immense concourse of people from the surrounding area. Brother J.C. Finegan spoke both in the English and Lunda languages at the funeral service which was held in the Gospel Hall. Two esteemed African elders shared in the service at the graveside.

New Creek, WV - Our dear sister, **Mrs. Albert Pancahe**, age 79, passed into the presence of the Lord on August 24, following a year's illness due to cancer. She was saved over 50 years ago in the denominations and as a young mother, she followed the exhortation of Proverbs 22:6, "Train up a child in the way he should go: . . ." Some 15 years ago, she had the joy of seeing three of them profess faith in Christ as a result of tent efforts held in that area by brother Robert Surgenor. When the assembly was formed on March 21, 1971, she, two sons and their wives were among the eleven that formed the fellowship, in which she continued until the time of her being called Home. We are requested to have her aged husband remembered in prayer.

Winnipeg, Man. - **West End Gospel Hall** - Our beloved sister, **Mrs. Janet Hodgson**, went home on August 25, following a lengthy and courageous struggle with leukemia and blindness. She was born in Oxbow, Sask. on May 12, 1916 and born again on July 22, 1928. For many years, she taught Sunday School and was a willing co-worker with her husband, Russell, in the assembly at Glen Ewen, Sask., being remembered indeed as a succourer of many. Their home was open to saint and sinner alike. After the homecall of her husband on November 7, 1964, she moved to Winnipeg, where she continued to serve the Lord in caring for the sick and elderly. Her seat is empty and she will be missed. Our sister was one of twelve children, six of whom are still living. She leaves two daughters, Elaine and Donna, and two grandsons, who mourn her passing. Prayer is requested for her son-in-law, Robert, who is not saved. Funeral services were held at Glen Ewen.

Vancouver, B.C. - **Carleton Gospel Hall** - Our dear sister, **Mrs. Mary Bell**, age 77, beloved wife of James R. Bell, went to be with the Lord on August 25. For more than half a century, her life was marked by faithfulness to the Lord, to the assembly and to the saints at large - in worship, work and witness. Of such, the Scripture could apply, ". . . his servants shall serve him: And they shall see his face;" (Revelation 22:3, 4). Her family is saved as well as some of her grandchildren. She will be greatly missed by the saints of the Carleton Assembly, where she has met with the saints since it began on October 23, 1966.

Joliet, IL - **New Lenox Gospel Hall** - Our esteemed brother, **Robert B. Pike, Sr.**, age 83, went to be with Christ on September 6. In searching for salvation, he was reading his Bible in Exodus 12. That same day, March 28, 1931, after midnight, he listened to the radio and heard the gospel for the first time preached and the text was Exodus 12. He saw by faith that the lamb provided and the blood shed was for him. Through the teaching of brother Alex Barr of Scotland, he was led to the truth of the assembly and was gathered unto His Name in 1933, where he served as correspondent for many years. He loved the truth of God and the assembly. The funeral was well-attended, many hearing the gospel faithfully preached by brethren Leonard DeBuhr in the Gospel Hall and Robert Orr at the graveside. He leaves his wife, Orva, and one son, Robert, Jr., in fellowship of the assembly at New Lenox.

Blue River, WI - Our beloved sister, **Mrs. Stella Harms**, age 94, passed into His presence on September 9. She heard the gospel preached by the late brother Stephen Mick in November 1932 and was saved in the early part of the following month. She will be missed by all, as she maintained a faithful testimony for her Lord, being active in speaking to others, distributing tracts and getting others to the meetings. She leaves two daughters who are in the fellowship of the Blue River Assembly, another daughter who is comforted by that blessed hope, and an unsaved son.

River Denys, N.S. - Our beloved sister, **Mrs. Fred (Ione) Bartlett**, age 41, went to be with Christ on September 16, following complications that developed after a second liver transplant. She was saved at the age of 10. Pray for her husband, who is comforted with the assurance that she is "... with Christ; which is far better:" (Philippians 1:23). Three children are left, one, a teenaged son, not saved. Also, her aged parents, Mr. and Mrs. David MacDonald, two brothers and five sisters, all in assembly fellowship. A sister, Isabel, serves the Lord in the Home for the Aged in Puerto Cabello, Venezuela.

Portage La Prairie, Man. - Our beloved sister, **Mrs. Mabel Walker**, age 77, was suddenly called into His presence on September 26. She was unique in her service to and for the saints and will long be remembered for her untiring service for the Lord and His people, and concern for the unsaved. May the Lord raise up others to fill the vacuum her passing left. Many unsaved were among the 400 that gathered for the funeral at which help was given in presenting the gospel. Her husband, James Wilfred, went Home on May 23, 1980. She leaves one son in assembly fellowship. Prayer is requested for another son, his wife and family, who do not have that blessed hope.

Barrington, NJ - Our esteemed brother, **Thomas Williams**, age 86, went to be with Christ on October 4, from the Home at Longport, after suffering the past few months from cancer. He was born in England on July 7, 1899 and in 1912, as an orphan, he came to the U.S.A., making his home with two older brothers in Camden. He had passage booked on the ill-fated Titanic, but because there was no available berth, he was deferred to the next liner making the trans-Atlantic trip. Through Isaiah 64:6, he was convicted of sin. Later, he was made aware from Isaiah 1:18 that God could forgive him. At the age of 29, he was brought to Christ through I John 1:7. Some time afterward, he came into contact with the Curran family and in 1939, was received into the fellowship of the Barrington Assembly, where he served as a respected elder for many years. He, along with the late brother William Moon, was deeply involved in the planning of the Gospel Hall Home for the Aged at Longport. Upon the homecall of brother Moon on September 24, 1965, he succeeded to the office of President of the Home, which work he undertook with godly care and diligence. At the annual dinner held in Longport on April 20 of this year, over which he presided, he quoted on a few occasions from I Chronicles 16:11 and 12, "Seek the Lord and his strength, seek his face continually. Remember his marvellous works that he hath done, . . ." Such was his parting word of encouragement. To those who knew him, he will be remembered as a happy Christian. Brother Eugene Higgins with the help of brother Charles Strom of the Pennsauken Assembly shared the service in the funeral home. Brother David Oliver spoke at the graveside. Remember his wife, Ruth, who awaits that day of His coming again. He remarked, "I have a wonderful son, if only he were saved." Such should have a place in our prayers.

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Words in Season

THE BIBLE FAMILY MAGAZINE



THE GOOD WORD

How good the word
That made me see
My danger, and deep need of Thee;
And led me to Thine arms to flee,
How good that word!

How good the word
That made me know
The guilt of sin – its pain and woe;
Telling of One to Whom to go,
How good that word!

How good the word
That speaks so plain
Of heaven and hell – of sin's dark stain;
And yet doth such great love proclaim,
How good that word!

How good the word
That guides aright
Through brightest day, and darkest night
And proves "the sword" in thickest fight,
How good that word!

How good the word
With hope so dear
To all "in Christ" – hope now so near,
When gone will be all doubt and fear,
How good that word!

George A. Morrison

DECEMBER, 1985

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— PRICE NOTIFICATION —

Advance notice is hereby given that subscription prices in U.S. funds will remain at \$6.50 per copy for 1986 and overseas subscribers 4.50 pounds sterling.

NOTICE

The book *Golden Lampstands of Northern Iowa*, prepared by brother Leonard DeBuhr, is available for distribution. It gives an account of the work of God among the assemblies since 1891 to the present time. For those interested, contact: Leonard DeBuhr, Aplington, IA 50604. Price is \$8.25, including postage.

REPORTS - UNITED STATES

Hickory, NC - During four weeks of gospel meetings conducted by brethren Eric McCullough and Robert Surgenor, a 56-year-old man whose children used to attend the Sunday School and a young lady professed to be saved.

Brodhead, WI - Brethren Robert Orr and Joseph Clarquist had nearly three weeks of gospel meetings during October.

Reedstown, WI - Brethren Joel Portman and Paul Elliott spent October in meetings in the gospel trailer. One professed and others showed a good interest. This effort closed on October 24.

Hitesville, IA - Brother James Smith with the help of brother Robert McIlwaine of the Charlottetown, P.E.I. Assembly started gospel meetings on November 10.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

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Associates

Matthew J. Brescia, Fred Hill, Andrew McPhee,
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Questions And Answers	Harold S. Paisley

* * * * *

"ANOTHER PAGE"

I sat and wrote the record of the year,
Marred with the stains of many an idle day;
When a stern angel who was standing near,
Stretched forth his hand and took the page away.
"Stay, thou dread angel but an hour!" I cried,
"For many things I have as yet to write;"
But not a word in answer he replied,
He swiftly sped across the wintry night.
Then as I bowed my head in silent woe,
O'er many a *blot* upon the vanished scroll,
Another angel, whiter than the snow,
Drew near and spoke a *message* to my soul.
"Waste not thy time in *grief* for work undone,
Nor let *regrets* thy passing days engage;
Thou canst not bring again the year that's gone,
But God hath given thee another page."

THE CHRISTMAS SPIRIT?

By Matthew J. Brescia

At this particular season of the year, it seems easy for true christians to forget that the world has never changed its mind about the Christ of God Who came down from heaven to die for sinful man.

It's true that many of us, in some way or another, seem to get overly entangled in the "Christmas spirit" without realizing what sort of "spirit" it really is.

Without going into the history of the pagan origin of the celebration of Dec. 25th, suffice it to say that the so-called "christian" world is decidedly in favor of Christmas lights, gifts, cheer, carols, trees and the gross deception that "Santa Claus is coming to town." The very same people are just as decidedly opposed to *Christ* – the light of the world, the Gift and Joy of God, the Song of heaven, the Sufferer on the cruel tree and the "Truly Coming One."

Be assured that it's not a matter of "keeping Christ in Christmas" for He never claimed to be in it in the first place. The scriptures in no wise even hint that we should celebrate His wonderful birth, even if we were aware of its exact date. On the other hand, a direct command from the Lord Jesus Christ Himself tells us to commemorate His death on the first day of the week until He returns. Strange that something that is *not commanded* is picked up and universally celebrated by the masses, and yet even many professed believers refuse, whether through ignorance or wilful neglect, to heed His own request and command, "Do this in remembrance of Me." Most would never even dream of missing or dispensing with "the holidays" with all their revelry and drunkenness and greed, but obedience to His Word and appreciation of His death is readily and wholeheartedly rejected. That is most surely "a different spirit."

No one likes to be branded a "Scrooge" or to stick out like a "sore thumb," and we wouldn't try to straighten out a "crooked and perverse generation" by telling them to drop their foolish customs, but we should "shine as lights in the world holding forth the Word of Truth." It behooves us to walk a path of separation and not to embrace or adopt worldly customs to avoid reproach for the Christ they supposedly "adore."

Can any unregenerate sinner worship or adore the Lord Jesus Christ apart from the Spirit of God? Does God accept or receive any praise whatsoever from the world's Xmas spirit (they've crossed out His blessed Name)? Should we see how close we can come, or how far we can keep, from Rome's blasphemous mass, be it "Christ's Mass" or any other mass?

We should be careful, brethren and sisters, lest in our allowances and expediences we become like "salt without savor" which our Lord said is "good for nothing." Think about it. "Try the spirits."

BORN BLIND

By Robert E. Surgenor

It was 2,600 years ago, in Southern Italy, that a Greek scientist named Alcmaeon was the first to summon the courage to remove and dissect an eye. He observed that the eye was connected to the brain by "light bearing paths" which transmitted visual sensations to it. Eyes are like "the window of the soul" for it is through the eyes feelings can be seen or expressed. Eyes are also windows on the body where doctors, using an ophthalmoscope can look in and learn a great deal about your general health!

Roughly the size of a ping-pong ball, your eyes are an intricate masterpiece. The eye's Retina is less than 1/100 inch thick with ten layers of cells containing over 150 million photoreceptor cells which respond to light. It also contains tens of millions of nerve connections, and can handle 1½ million simultaneous impulses, or messages. As light rays strike the Retina, the image produced is transformed into electricity which pours through the optic nerve at 300 M.P.H. to the visual cortex at the very back of your brain – and from this information given, the brain forms the image of the object in view.

The Iris and Pupil are "Gatekeepers" that control the amount of light your eye is being exposed to. Your pupil can vary in size from pinhead to that of a pencil eraser in just one second. Not only this, but the Divine Creator has provided your eye with a "windshield" (the Cornea), a biological windshield wiper that operates every 2 to 10 seconds (the Lid), and bacteria-killing windshield wipers (tears)!

BLINDNESS

A Gallup survey discovered that among Americans, blindness is more feared than any other affliction except cancer. Yet how few realize they are actually blind! This blindness is not natural blindness but spiritual blindness, the eyes of one's understanding being completely closed to divine things. We are all born this way. That is why God says, "The natural man rejects the things of the Spirit of God; for they (Bible truths) are foolishness unto him: neither can he know them" (I Cor. 2:14). If blind, that is why you have no genuine interest in the Bible. Such are void of all spiritual perception, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the *blindness* of their heart" (Eph. 4:18). Christ rebukes a church in Asia, calling them "blind" (Rev. 3:17). God tells of a whole nation blinded – Israel (Rom. 11:25). Spiritual blindness is a disastrous affliction.

Satan, too, blinds people, and God gives the reason: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, . . . should shine

unto them" (II Cor. 4:4). The risen Christ sent Paul "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:17, 18). Spiritual truths must be heard, perceived, then relied on before a person can pass from spiritual death unto spiritual life! Christ said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). In the light of this, have your spiritual eyes ever been opened? Or are you still blind as to your true condition, present position, and future destiny?

SOLEMN FACTS

As to your true condition, God says, "They are all under sin" (Rom. 3:9). Meaning you are under sin's power, dominion, control, and the condemnation that results from it. Can you see this?

Regarding your present position before God, the Lord says, "By nature the children of wrath. Without Christ . . . having no hope, and without God in the world . . . Afar off." (Eph. 2:3, 12, 13). Can you see it?

And what will be your future destiny if you die without God's salvation? God says, "And whosoever was not found written in the book of life was cast into the lake of fire." "The . . . unbelieving . . . shall have their part in the lake which burneth with fire and brimstone." "The smoke of their torment ascendeth up for ever and ever" (Rev. 20:15, 21:8, 14:11). Do you see it?

THE DIVINE REMEDY

If blind, may God open the eyes of your understanding, that you may perceive these solemn truths. That they might not only reach your mind but also touch your heart and convict your soul, so that you will repent of your sin and cry out, "What must I do to be saved?" God's answer to this stirring question is, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Yes, you can be completely saved from the power and penalty of your sins, at no cost to you. "For God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more than, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:8, 9). Here is a truth most are blind to: salvation from hell apart from any works of their own! The Lord Jesus did it all. "Whosoever believeth on Him should not perish, but have eternal life" (John 3:15). Christ now lives in heaven, glorified – and you, too, can be with Him forever. Confess Him as your Lord (Rom. 10:9). Trust Him as your Saviour (Psalm 2:12). Then you will be able to say like a blind man that met the Lord many years ago, "One thing I know, that, whereas I was blind, now I see" (John 9:25).

“ONE-EYED CHRISTIANS” or “Blind to God’s Viewpoint of Things”

By Sidney J. Saword, Venezuela

“On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel” (I Sam. 11:2)

The incident related in this chapter is such as would arouse the righteous indignation of every humane heart. *Nahesh*, the Ammonite, had the defenseless inhabitants of Jabesh-gilead under his power. They made no attempt to resist him but pled for a treaty of subjection to him. His ruthless terms were that they permit him to thrust out their *right eyes*. This would mean losing their principal line of vision. Saul’s prompt and noble response to the S.O.S. message from that city stands out as probably the most commendable act in his life. He delivered Jabesh-gilead, and their gratitude never died out, for the dark closing chapter of Saul’s sad history is illuminated by the beam of kindness and respect shown to his memory by that people. Their valiant men went to Beth-shan, took the bodies of Saul and his sons from the wall, where the Philistines had hung them in mockery, brought them to Jabesh and, after burying the bones, fasted for seven days.

However, there is a most important spiritual lesson underlying this inspired record. Jabesh means *dry*. This becomes true of us when we are not enjoying the benefit of the “Upper Springs” of fellowship with God, and the “nether springs” of fellowship with His people. When the channels are open and clean between the mighty aqueduct of God’s love (Jer. 31:3) and our souls then they are kept as a watered garden (v. 12). But, like Israel, when they robbed God of His rightful place amongst them, we too may become “as a garden that hath no water,” that is: *dry*! (See Isa. 1:3 and 30).

Nahash means *Serpent*, and is a picture of Satan, the great adversary of our souls. He has us at a disadvantage when we are dry, and we are unprepared to resist his relentless imposition. Like Nahash, Satan seeks to gain a strategic advantage over the Christian. He does not claim both eyes, but the *right eye*. Some might think it not too bad as long as they have one eye, and that they could manage to get along in that way. But however well this might work out physically, it only spells disaster in the spiritual sphere, for the *right eye* would indicate the *Christian’s principal line of vision*; that spiritual faculty of discernment by which he can see things from God’s viewpoint. The left eye would suggest that inferior line of vision – the human or natural viewpoint. What a tragedy it is when our spiritual vision becomes impaired!

The great hero Nelson put the telescope to his blind eye, and although it worked well in his case, it is not so in the present day when

Christians put the telescope of prayer to a sightless right eye. They ask amiss; God's glory is not uppermost in their thoughts when they present their petitions. When it is a matter of deciding some important question, they regard it from a natural point of view, and they might even find this to work out to their temporal advantage.

In Lot, we see an example of this. He only considered the natural advantage of pitching his tent towards Sodom. It was apparently a "great stroke of business," but what was the ultimate result of not making his choice from a spiritual point of view? He vexed his own soul, he courted the contempt and anger of the ungodly, saw God's awful judgment meted out on his wife, lost all his possessions and finishes with his name indelibly besmirched with shame.

Today we are exposed to the danger of deciding things from a natural viewpoint rather than from God's point of view. It may be a question of where we shall move to, what line of employment we shall engage in, how we shall run our home or bring up our children. Let our pre-eminent object in all these be to please and glorify God, or otherwise, even though there may be temporary prosperity in material things, the inevitable and ultimate outcome will be bitter remorse and irreparable loss.

If, like the people of Jabesh, the believer should be assailed by Satan's overwhelming power, he has One Who is infinitely greater than Saul, Who understands, sympathizes and is ready to deliver from the wicked one. He can flee to that Great High Priest above, the Lord Jesus Christ, Who is able to succour them that are tempted (Heb. 2:18). Thus the Apostle Paul could testify: "Thanks be unto God, which always causeth us to triumph in Christ."

"When Satan tempts me to despair,
Telling of evil yet within,
Upward I look and see Him there,
Who made an end of all my sin."

Nahash had a far-reaching purpose in view. He wished to bring reproach upon all the people of God. So when a believer loses his spiritual vision and ceases to look at things from God's standpoint, he not only brings trouble upon his own head, but gives occasion to the enemy to blaspheme the Name of Christ and reproach the testimony of those gathered unto His peerless Name. "For none of us liveth to himself, and no man dieth to himself," and again "whether one member suffer, all the members suffer with it" (I Cor. 12:26).

May we increasingly learn to value the faculty of spiritual sight, and to regard things in their true proportions, in the light of eternity.

ONE THING

George Graham

I would like to look with you at a little expression found in the Word of God, only two words, "One Thing." I believe there are some important lessons for us to learn from them.

The first is found in John 9:25, "*One thing I know.*" The man who spoke these words had been born blind. The Lord anointed his eyes with clay, sent him to wash in the pool of Siloam (Sent) and he came back seeing. This mighty miracle caused no little stir, first the neighbours, then the Pharisees. The Pharisees, more so, because it had taken place on the Sabbath. Pharisaism then and now has no heart for, and never is willing to bow to the truth. Despite all they had to say about the Lord and himself, there was one thing they could never take from him, "*This one thing I know, that, whereas I was blind, now I see.*" Here we have an illustration of man's state by nature. The god of this world (the devil) is determined to keep men in that state of spiritual blindness and darkness (II Cor. 4:4) "lest the light of the gospel of the glory of Christ, Who is the image of God, should shine unto them." The gospel of Christ Jesus our Lord brings light and salvation to the darkened souls of men. It is good to be able to say with the blind man, "*One thing I know, that whereas I was blind, now I see.*" In I John 5:13, we have these glorious words, "These things have I written unto you that believe on the name of the Son of God, *that ye may know* that ye have eternal life." What greater assurance could we have, than the words of the Lord Jesus in John 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Job in his sore trial or testing could say, "*I know* that my redeemer liveth" (Job 19:25). You may be reading this article and not saved; if so, we implore you to look to Christ. He will bring light to your darkened mind and life to your dead soul. Life and salvation are to be found in Christ alone.

The second is found in Luke 10:42, "*One thing is needful.*" These words were spoken by the Lord to Martha in her home in Bethany. This home was ever open to the Lord. He always found a warm welcome there. It was one of the very few such-like homes. These two sisters, Martha and Mary, with their brother Lazarus, had a special place in the heart of the Lord. We read, "Now Jesus loved Martha and her sister and Lazarus" (John 11:5). In the home, Mary has taken her place at the feet of the Lord, hearing His word, while Martha is cumbered, or over-anxious, about much serving. Martha has bidden the Lord to command her sister to help her. It was this circumstance which gave occasion to the Lord to speak these words, "*One thing is*

needful." Martha seems to have been wholly taken up with her service, whereas Mary is taken up with the Lord. She takes her place at His feet, the place of the learner. She loves to hear His word. I would like to give this a practical application to ourselves. Service no doubt is a wonderful thing, especially if we serve the Lord Christ (Col. 3:24). We would never seek to minimize the importance of serving the Lord. We think of the Lord's words in Matt. 9:37-38, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest." Think of the great need of this favoured land in which we live, and the greater need of lands where they sit in darkness and the shadow of death (Luke 1:79). Nevertheless, if we would serve the Lord intelligently and acceptably, we must know what it is in blessed experience to spend time in His presence at His feet. Mary learned much there, and so might we. We see her in the devotion of her heart acting in an intelligent and scriptural way in the house of Simon the leper who had been cleansed (John 12:3). As she anointed Him with that costly flask of spikenard, some present considered it waste; but the Lord said, "Let her alone; against the day of my burying hath she kept this" (verse 7). The J.N.D. translation is, "Suffer her to have kept this for the day of my preparation for burial." She evidently had learned the truth relative to His death and resurrection. We don't find her among the women who came to the sepulchre with spices to anoint His body. "The entrance of Thy words giveth light" (Psa. 119:130). Mark in his gospel presents to us the Perfect Servant. In chapter 6:31, the Lord said to His disciples, "Come ye yourselves apart into a desert place and rest a while." How needful this is! The servant needs to be refreshed in his own soul and spirit. He needs that word to sustain and encourage his own soul, if he would serve to the glory of God and the blessing of those who hear him, whether saint or sinner. We read in Prov. 27:18, "He that waiteth on his Master, shall be honoured," and again, "It is no vain thing to wait upon the Lord." May the Lord help us to be Mary-like, to know that good part never to be taken from her, sitting at His feet hearing His word – *"One thing needful."*

The third scripture is found in Psa. 27:4, where David said, "*One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.*" What a noble desire! The house of the Lord in David's day was the tent he had prepared into which he had brought the ark of God (I Chron. 16:1). The Ark is a type of Christ and a symbol of the Presence of God in the midst of His people. The house of God was no ornate thing, nothing to attract, but it meant everything to David. There was no sweeter or more desirable place on earth to the heart of this dear man. In Psa. 26:8 (R.V.), he writes, "Lord I love the habitation of Thy house; and the place

where Thine honour dwelleth." In Psa. 84, we have him longing for the courts of the Lord and crying out for the living God; and before the psalm closes, he writes, "For a day in Thy courts is better than a thousand, I had rather be a doorkeeper (stand at the threshold – Newberry) in the house of my God than dwell in the tents of wickedness." Not only so, he appreciated others of like mind, and his heart was made glad when they said to him, "Let us go into (or unto) the house of God" (Psa. 122:1). The attraction was not altogether the house of God, but the God of the house. Let us apply it to ourselves. What place has God's house (I Tim. 3:15) in our hearts? What does God's local assembly mean to us? The company of saints gathered alone to the precious Name and Person of our Lord Jesus Christ and separated from the world and all that is contrary to the word and will of God. It is the place where the Lord has been pleased to place His Name (Matt. 18:20). He Himself is the center of gathering. Can we truthfully say as David said? May the Lord search our hearts. I have been in the house of God (the local assembly) for almost sixty-four years, and hope by the grace of God to remain there until the Lord comes, or He takes me home to be with Himself.

The fourth scripture is in Phil. 3:13, 14. Paul writes, "Brethren – *one thing I do*, forgetting indeed those things which are behind – I press toward the mark for the prize of the high calling of God in Christ Jesus." This man is not resting on his laurels, or preening himself with past accomplishments, although he had been mightily used of God in the planting of a large number of assemblies. Christ was his life and Christ was his goal. He is still pressing on; there's much remains to be done. The prize (Christ – verse 8) lies before him. The thought of pressing on suggests the thought of opposition. Listen to him e'er he lays down his head in martyrdom upon the executioner's block (II Tim. 4:6-8), "I am now ready to be offered (or poured forth), and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith." What a noble example! May the Lord give us grace to continue, "steadfastly, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Remember these four little expressions, a good example of "the single eye": One thing I know; One thing is needful; One thing I desire; and lastly, One thing I do.

* * * * *

What breaks Christians down is not doing God's will, but, rather, doing what we want to do, or what people think we should do. God is our Father, not our taskmaster, and He never lays more upon us than we can do by His Spirit.

THE SON OF MAN IN HEAVEN (Acts 1-9)

By J.G.B.

The second of St. Luke's letters to his friend Theophilus does not stiffly and formally take up the inspired narrative where the first of them had left it; there is rather an easy and graceful intertwining or intervolving of the two: the second going back a little into the scenes and the seasons which closed the first, giving them the same general character with a few faint distinguishing features. But each of these letters, "the Gospel by Luke," and "the Acts of the Apostles," has, of course, as I need not say, its own proper subject.

In the early chapters of the second of them, that is, of "the Acts of the Apostles," and to which I am now, for a little, addressing myself, we get an account of Jesus as *Man glorified in the heavens*, as in the early chapters of the first of them we got an account of *God manifest in flesh on the earth*. I mean, this is characteristic, severally, of each of them. The Person is, surely, one and the same in both, the God-Man.

We learn many things connected with the Son of Man in heaven from the Evangelists, where that mystery is anticipated now and again. The Lord Himself tells us that He is to be seen there by faith all through this present age, seated at the right hand of power, and that in due time He will come forth from thence in the clouds of heaven. (Matt. 26:64) He tells us also that when He has come forth, He will sit on the throne of His glory. (Matt. 25:31) These are but mere samples of the way in which this great mystery was thus anticipated. But the Person seen in the Evangelists is God manifested in the flesh, and, as such, in action on the earth. In these chapters in the Acts, which succeeds the Evangelists, it is, on the other hand, Man glorified in heaven, and acting there.

In chapter 1, Jesus of Nazareth, who was God manifest in flesh here, is seen ascending the heavens.

In chapter 2, the promised Spirit is given, and Peter begins his preaching by taking this gift, according to the prophecy of Joel, as his text. And after reciting it, he says, "Ye men of Israel, hear these words. Jesus of Nazareth, *a man* approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." And he then shows, from the sixteenth and one hundred and tenth Psalms, that this Man, thus approved of God on earth, was now raised from the dead and glorified at the right hand of God in heaven.

Thus the mystery is established, the mystery of the Son of Man, Jesus of Nazareth, exalted in the heavens. Then, as the Evangelists

had already looked at Jesus as He walked, and ministered, and toiled, and suffered here on earth, so now in his preaching in this and in the following chapters, Peter gives us some of the ways and virtues of this same Jesus now ascended into heaven.

Thus, in this same chapter 2, with Joel still as his text, he tells us that He is the *God* mentioned in that prophecy, Who has now sent down the Spirit. According to Joel, therefore, it is the God of Israel who does this great Pentecostal wonder; according to Peter, it is the Man now in heaven that does it.

This is surely a magnificent way in which to begin the story of the virtues and glories of Jesus of Nazareth, now glorified on high at God's right hand, where also Peter declares Him to be seated, till the day come for making His foes His footstool, as the "My Lord," of the hundred and tenth Psalm. And then, on the authority of these things, he calls the whole house of Israel to own the once crucified Man to be both Lord and Christ. And when a number of his hearers are aroused by this preaching, he publishes to them the virtue of "the name" of this glorified One, that it can secure eternal life and the gift of the Spirit to all sinners who receive it.

Then, in chapter 3, this same Apostle tells us several other great things of Jesus in the heavens – that it was His name, through faith in it, that had just healed the Lame Beggar at the gate of the Temple – that He was the Prophet promised by Moses in Deuteronomy 18 – that the heavens are now retaining Him, but that He is again to leave them in due season, and to bring times of refreshing and the restitution of all things, with Him back to the earth.

Then, in chapter 4, he preaches through this same Jesus, "the resurrection from the dead" – and further proclaims that He was "the Head of the corner," according to Psalm 118, the only One sent of God for salvation in this guilty world. And toward the close of this chapter, he and his fellow-saints at Jerusalem lay the name of this same Jesus before the Lord God, the Maker of the heaven and the earth, as all their confidence and title to blessing.

Then, in chapter 5, Peter and the other Apostles testify in the face of the Jewish council, that this same blessed One Whom they had slain and hanged on a tree, God had exalted with His right hand to be both a Prince and a Saviour, everything indeed to Israel, whether for blessing or government.

After these manners, in the course of this preaching, we get a large and varied testimony to the Man in heaven. Well may it follow the ineffably weighty and blessed testimony of the Evangelists to the Son of the Father, God manifest in flesh, on earth. But here, with this fifth chapter, the Apostolic *testimony* under the given Spirit ends. We pass from it to a *vision*. For after this hearing about the glorified Man, we are given, for a little moment, a *sight* of Him. Peter had been preaching

Him, Stephen is now to see Him. They are alike witnesses, though in different ways, to the same great mystery, that the Son of Man was in heaven at the right hand of God. Stephen is borne by wicked men outside the city to be stoned, while his face is shining like that of an angel; and his eye is opened, and he looks up to and within an opened heavens, and there sees the Glory of God, and Jesus, "the Son of Man," standing at the right hand of God.

Thus is the Man in heaven testified by the eye of Stephen as He had been by the lips of Peter. The Spirit fills the one with an inspired tale about Him, and God opens the eye of the other with a glorious sight of Him. But the object is the same – the glorified Man, the Son of Man in heaven, Jesus of Nazareth at the right hand of the majesty on high – the One, Who having been "God manifest in the flesh" here, humbled, serving, crucified, buried, and raised again, was now in His Manhood exalted to the highest place of honour there.

One thing, however, still remains in the revelation of this great mystery. In chapter 9, this glorified Man comes down from heaven, and shows Himself, for a little moment, here on earth. In holy, peaceful glory, and in the attitude of one that was receiving him to Himself with a blissful and perfect welcome, He had just been seen, as in His due place in heaven, by *His suffering saint*. But now, in terrible majesty, in the burning brightness of judicial glory, He is seen by *the persecutor of His saint*, here on earth. He thus appears as One ready and all-powerful to avenge the blood of His slaughtered flock. Mercy indeed shall rejoice over judgment in the present case, and the persecutor shall become a Witness and an Apostle, but the vision tells us that the Man in heaven waits there, as in other characters, so in this, the Avenger, in due time, of the wrongs done in the earth. This is so, and this is here pledged and foreshadowed. For we know that Jesus has ascended in various characters. He has ascended as to His native place, the glory He had with the Father ere the world was – He has ascended to prepare mansions in the Father's house for the elect – He has ascended as their Forerunner – He has ascended to sit in the God-pitched Tabernacle as our High Priest – He has ascended as the Author and Finisher of faith, and as the Purger of sins – but He has ascended also to take His place as Adonai at the right hand of Jehovah, till He make His foes His footstool. And this last character He must return to earth to fulfil, as now He comes down to the road which lay between Jerusalem and Damascus to give, as it were, a sample of this, and to put the sentence of death in this persecuting Saul of Tarsus.

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There is no devil in the first two chapters of the Bible and no devil in the last two chapters. Thank God for a Book that disposes of the devil!

ELIJAH AT MT. CARMEL

A WIS Reprint

By A. Matthews

We are in imminent danger of drifting with the current down the stream of apostasy because of the apparent hopelessness of taking a firm stand for the Lord Jesus Christ and His cause. Against this, we must jealously watch. Nothing can ever justify a believer in lowering God's standard, in relaxing his grasp upon God's Word, or in yielding one hair-breadth to the enemy. The fact of departure on every hand is an urgent call to devotedness even though we could not reckon on the countenance of a single individual. It is our duty, and privilege, to plant the foot of faith firmly on divine ground. If a single individual be enabled to hold up the standard of the Name and Word of the Lord Jesus Christ, he can count on present blessing, and future reward (Rev. 3:21). Scripture teems with evidence proving that, whatever be the condition of Assemblies, it is the happy privilege of the man of God to enjoy the highest communion, and to still maintain the scriptural ground, as did Moses at the foot of Mount Sinai.

Let us look at Elijah on Mount Carmel. Here we have one of the brightest scenes in the life of Elijah. He took twelve stones and built an altar to the name of the Lord, thus acting according to the integrity of divine revelation. In this way, he confessed to God's principle of unity in the face of eight hundred false prophets, with the king and queen supporting them, and also in the face of the divided condition of the nation – the ten tribes broken off from the two.

The condition of things was depressing in the extreme. But on the top of Carmel, Elijah was enabled to look beyond Israel's practical state, and fix his eye on God's immutable *truth*. (When under the Juniper tree, he did not exhibit the same lofty range of faith). Had he looked at the things that were seen, had he shaped his course and regulated his conduct by the state of things around him, he would not have dared to maintain God's original principles. Nature would reason thus, This might have been suitable for the days of Solomon, but to think of it now is the height of folly and presumption; you ought to be ashamed to refer to such a thing now; how much better and more becoming to lower the standard to suit our time and condition; why assume such high ground in view of our low state? Why seek to maintain such lofty principles in the face of such humiliating practises? Faith's reply to such worthless reasoning is this, We must have God's standard or nothing! Elijah would make no compromise. On Carmel, he proclaimed in the face of the prophets, "How long leap ye on two branches" (see Newberry, I Kings 18:21, branches, divisions, or parties). God's principle of unity was Israel gathered to the one centre – one altar.

God has but one centre now; He has but one Altar, "We have an altar," (Heb. 13:10). The Lord Jesus Christ is God's ample basis of unity. Doctrines, however scriptural, ordinances however precious in their subordinate place, are not God's centre of unity, and any compromise between what God has established and what man would make a centre of union is but a scattering abroad. "He that gathereth not with me scattereth abroad" (Matt. 12:30). To in any way encourage what does not make for God's unity is to strengthen the hands of the lawless (unrestrained, see Newberry, II Pet. 3:19). If the truth of God is to be accommodated to the condition of God's children, there is an end of all true testimony, and of practical obedience, and the course of action that is right at one time is wrong at another. This cannot be, for the truth of God never changes, "Forever, O Lord, Thy Word is settled in heaven," (Psa. 119:87). We must maintain the eternal truth of God even though that truth makes manifest our fallen condition. It is beautiful to see the prophet on Carmel. It does the heart good in this day of miserable laxity, this playing fast and loose with the Word of God. To see a man of like passions with ourselves, unfurling the divine standard of Truth in the face of eight hundred prophets with their king and queen at their back is a noble sight indeed. With him, there was no compromise, and no "middle course." If there is one feature more deplorable than another in these days, it is the loose way that the Word of God is held and handled. It is deemed narrow-minded to seek to maintain God's standard – His Word – as the paramount authority both as to doctrine and practice. But may we, like Elijah, the man of God, seek grace to stand true to God, and the word of His grace, until He comes.

* * * * *

*These things have I spoken unto you . . . that your joy might
be full. (John 15:11)*

There is *nothing* in common between the life of Heaven and that of the world. It is not a question of prohibitions as to using this or that, but of having altogether other tastes, desires, and joys. It is on this account that people imagine Christians are sad, for we do not enjoy the same things. The world does not know our joys; no unrenewed person can comprehend what renders the Christian happy.

– J. N. Darby

*Naught, naught I count as pleasure,
Compared, O Lord, with Thee;
Thy sorrow without measure
Earned peace and joy for me.*

* * * *

King Darius leaned over the lion's den and asked Daniel, ". . . is thy God . . . able to deliver thee . . . ?" (Daniel 6:20) An uneasy world wonders today whether the Christians' God can save us in the hour of trial. Blessed is that man who, though sore beset, can answer, "Yes, He is able to keep what I have committed; able to do exceeding abundantly above all that we ask or think; able to make all grace abound; able to succour the tempted; able to save to the uttermost; able to keep us from falling; able to subdue all things unto Himself." And above Darius stands our Lord asking, "Believe ye that I am able to do this?" If we can reply, "Yea, Lord," He will answer, "According to your faith be it unto you."

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The Faithful Remnant in Malachi's day had four characteristics (3:16) that mark God's Minority today: Their hearts were moved by the fear of God: "Then they that feared the Lord . . ." Their minds were filled with thoughts of God: ". . . that thought upon His name." Their tongues were busy with the things of God: ". . . spake often one to another." Their names were written in the book of God: ". . . the Lord hearkened, and heard it, and a book of remembrance was written . . ."

* * * *

Sit still . . . until thou know how the matter will fall: for the man will not be in rest, until he have finished. (Ruth 3:18)

"Sit still . . . until." Until you know what He has deemed it wise to withhold for the present. Until He clears the clouds. Until He melts the mists. Until He removes the mountains. Until He breaks the barriers. Until He dispels the darkness. Until He solves the problems. Until He brings your wanderers back. Until we see Him face to face. Until the day break and the shadows flee away. Oh, blessed hope, perhaps today! Sit still! Sit still! Thus you shall better know Himself, and knowing Him, be fully satisfied.

*Be still, my soul, your best, your heavenly Friend,
Through thorny ways, leads to a joyful end.*

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Is the parable of the ten virgins prophetic of the Rapture (Matt. 25:1-13)?

Answer: To use any prophetic parable in teaching the Rapture would be an application unwarranted to this great subject, seeing it was hidden in the purpose of God until made known by the Blessed Lord in His Upper Room ministry (John 14:1-3). The truth was after-

ward more fully revealed by a "word from the Lord" to Paul and recorded (I Thess. 4:15-18).

The introduction to the Parable of the Ten Virgins, "Then shall the Kingdom of Heaven be likened" is a phrase peculiar to Matthew, and indicates conditions upon the earth during the time of Messiah's rejection by Israel. In this present age, blindness in part has happened to Israel, but God is saving a remnant of them according to His election of grace (Romans 11:17-25). They, of course, are part of the body of Christ, the church of this age. Following the Rapture, this work will be continued in greater measure until the Lord returns in manifested glory. It is our understanding that the wise virgins speak of this future remnant who will be saved in the Great Tribulation period and at its close will go out to meet the Bridegroom with His Bride of this age, as He returns to restore the nation of Israel fully and reign as their King (Hosea 2:7-20, Psalm 45). Thus Matthew 25 is the continuation of the ministry of Matthew 24. It is an integral part of the Olivet discourse, and in it the church of this age is not in view. A careful consideration of this principle of interpretation will save from a wrong application of this parable.

Question: What is the earliest known record of the things which the Lord Jesus did and said?

Answer: The answer to this question is interesting, instructive and important. Paul's first letter to the Corinthians was penned before any of the Gospels, hence the earliest known record of the words of the Blessed Lord and His Divine actions are contained in the beautiful passage which deals with "that night while He was being betrayed" when He instituted the Lord's Supper (I Cor. 11:23-25). This adds great significance and first-line importance to the "breaking of bread" as it holds the unique place in Divine record of priority.

Question: How can the words of the Lord Jesus be explained, "So shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40), seeing that He did not spend three days and three nights in the grave?

Answer: This question has been a frequent difficulty to the Bible student. It is indeed true that the Lord did not spend three days and three nights, as we understand the expression today. The use of the term "three days and three nights" in the Scriptures is idiomatic. According to Jewish reckoning, the period would cover any part of three days and three nights, a part of a day being regarded as covering the night in addition.

Two plain examples of this manner of reckoning are given in the Scriptures of Truth. A young man of Egypt stated to David that he had eaten and drunken nothing for "three days and three nights," yet

he declared he was forsaken of his master three days before, and not four days before (I Sam. 30:12). The Jews also gathered to fast on one occasion for three days, night and day (Est. 3:16), yet it was on the "third day" and not the fourth that Esther went into the presence of the great king (Est. 5:1).

Sir Robert Anderson, an authority on British law, states that part of a day counts as a whole day for a prisoner. This same reckoning was in usage in the days of the Lord. He was in the tomb for part of three days, which term is inclusive of three nights. We believe that His prophetic words of Matt. 12:40 must be understood in this context, and were therefore truly fulfilled.

Question: Is there any reason why the Lord is not named Redeemer in the New Testament?

Answer: Because He is not named as the Redeemer in the New Testament does not imply that He is not the Redeemer of His people today. He is our Redeemer and the title is sweet to every redeemed soul. His glorious work of redemption is often mentioned in the New Testament as "Christ hath redeemed us" (Gal. 2:13). Redeemed by the precious blood of Christ (I Peter 1:19). He was born to redeem (Gal. 4:4-5). We can happily sing and speak of Him as our Redeemer. John never uses the title Shepherd in his epistles, Peter never writes of the Great High Priest, nor does Paul use the expression Lamb of God. This does not negate these beautiful titles of the Lord Jesus Christ any more than the absence of His Name "Redeemer" in the New Testament.

Question: Please explain the meaning of the words, "This is He that came by water and blood, even Jesus Christ." Is this a reference to the blood and water of John 19:34 which came from the pierced side of the Saviour on the cross?

Answer: It is our understanding of I John 5:6 that John is not referring to the historical fact that blood and water flowed from the Lord's side on the cross. The words "forthwith came there out blood and water" are significant. When the Lord is spoken of as the One Who "came" by water and blood, His presence in the world is in view. When He died He "went" to the Father. The water therefore in I John 5:6 points to His baptism by John at His manifestation to His Own People Israel (John 1:31). At the conclusion of His earthly pathway, the Blood was shed in death. His being in the world was a coming by water and blood. John was writing to refute the Gnostics who denied the True Humanity of the Lord, by showing that the same Person Who was baptized was the very One Who died. He was the Christ from His birth, all along His pathway, even to death, and still is a Man in the Glory.

REPORTS - CANADA

Corner Brook, Nfld. - Following the Parsons Pond conference, brother Albert Hull had a week of ministry on the vessels of the Tabernacle. He then spent three nights with the saints at St. John's.

Gander, Nfld. - Brethren Jonathan Procopio and Marvin Derksen started gospel meetings on November 10.

Parsons Pond, Nfld. - Gospel meetings which had been planned after their conference on October 26-27 were deferred until after the beginning of 1986. The same applies to meetings that were scheduled to start in St. John's on November 3.

Templeman, Nfld. - Brethren J.A. (Bert) Joyce and Gordon Williams started gospel meetings on November 10. Brother Douglas Howard also gave appreciated visits in different assemblies in Newfoundland.

Rosebank, P.E.I. - Six were baptized, results of previous gospel efforts and others professed in gospel meetings carried on by brethren Arnold Gratton and Noel Burden.

Yarmouth, N.S. - Brother James McClelland is visiting in new areas in Yarmouth County while seeking to encourage the work that has already been established there.

Shediac, N.B. - Over 100 attended the conference held in this French-speaking assembly over the Canadian Thanksgiving weekend. Three obeyed the Lord in baptism. Brother Albert Hull is expected in November, speaking by interpretation. Brother Leslie Wells of Northern Ireland is expected in late November with intentions of settling here to help the French work.

Riviere Bleue, Que. - Local brethren from the assembly at Green River, N.B. are following up the gospel effort of brethren Larry Buote and Gerard Roy. One has professed and others are interested. The Green River brethren also go twice a month to Kedgwick, N.B. to maintain a gospel effort.

Guelph, Ont. - Brethren Jack Noble and Brian Owen started gospel meetings on October 20.

Hamilton, Ont. - **Kensington Avenue Gospel Hall** - On October 20, brethren Gary Sharp and John Slabaugh commenced in a gospel effort.

Orillia, Ont. - **Dominion Gospel Hall** - A young teenaged boy has professed in gospel meetings carried on by brethren Harold Paisley and Timothy Walker. These brethren are expected for gospel meetings in *Midland* on November 24.

Sault Ste. Marie, Ont. - Brethren Paul Kember and David Oliver are in their fourth week of gospel meetings with good interest.

Sudbury, Ont. - Brother Arnold Gratton was spending some time with the assembly in ministry. Earlier, he gave ministry designed to encourage the young converts that professed during the past summer in meetings which he and brother David Kember of the Clinton Assembly conducted.

Toronto, Ont. - **Broadview Gospel Hall** - In the gospel effort held by brethren Larry Steers and Learie Telesford (of Trinidad) in October, one professed and a few outsiders showed an interest.

Pape Avenue Gospel Hall - Brethren Murray McCandless and Eugene Higgins spent four weeks in gospel meetings with two young people professing to be saved. The saints were much encouraged as a result of this effort.

Unionville Gospel Hall - Brother Norman Crawford had a week of much appreciated ministry, taking up the subject of "Return to Babylon." These followed well attended and most profitable ministry meetings in the Eglinton Avenue Gospel Hall.

Windsor, Ont. - Partington Avenue Gospel Hall - Brother Lawrence Perkins with the help of young brethren in the assembly carry on a gospel effort three nights a week in a rented store building with good interest.

Vancouver, B.C. - Carleton Gospel Hall - Brethren Murray McLeod and Casper van de Wetering started in gospel meetings following the Thanksgiving Day weekend conference. Interest is reported good.

REPORTS - FOREIGN

NORTHERN IRELAND AND EIRE

County Antrim -

Broughshane - Brethren Joseph Milne of Venezuela and Thomas McNeill are in the seventh week of gospel meetings being held in the Gospel Hall.

Larne - Craigyhill Gospel Hall - Brethren Jack Lenox and James Brown have been here for the past six weeks in gospel meetings with one woman professing to be saved.

Lisburn - Wallace Avenue Gospel Hall - Brother Albert McShane along with brother David Gilliland of the Lurgan Assembly have made a start here in the gospel.

Rasharkin - Brother Robert Eadie has erected a portable hall near here for gospel meetings.

County Armagh -

Bleary - Brethren James Martin and Wilson Jennings hope to start here in a portable hall for gospel meetings on November 10. They have just finished thirteen weeks in Ballymaguire, Stewartstown in *County Tyrone*. Meetings were well attended and a number professed faith in Christ, among them a 73-year-old man who is rejoicing in the knowledge of sins forgiven.

Glennane Gospel Hall - Brethren Thomas Wright of Brazil and William Nesbitt began gospel meetings on October 20. There are only six in fellowship and some of them elderly.

County Down -

Annalong Gospel Hall - Brother John Hawthorne joined by brother Allan Davidson of the Portadown Assembly commenced in gospel meetings on October 20.

Killylea - Brethren George McKinley and Samuel Maze have been here for the past seven weeks with fair numbers in attendance, among them some outsiders.

County Londonderry -

Altnagalvin - Brother Griana Glendinning with brother Bertie Smith of the Straidarren Assembly have been here for a number of weeks preaching the gospel.

Belfast and District -

Cregagh Street Gospel Hall - Brother Thomas Meekin has been here for the past five weeks with increasing interest and some strangers coming in.

Donegal Road Gospel Hall - Brethren John Thompson and Noel McKeown (Venezuela) are conducting gospel meetings here.

VENEZUELA

Only one new assembly has been formed in Venezuela this year – at Altigracia, as a result of outreach from Caracas assemblies with the help of brethren Gil and Barroso. Two big Gospel Halls have been built in country parts in Falcon State under Bruce Cumming's direction. The one was filled nightly in special meetings that he and Sr. Velasco had. Now since Sept. 22, both are preaching in the other, following a Sunday School anniversary at which 300 were present.

In February, new work was opened up by Neal Thomson in another capital city of San Cristobal. A special series of meetings did not produce immediate fruit. The only near assembly is nearly 90 minutes' drive away, and brethren from there have gone several times a week to maintain meetings. Fifty meetings were held before the first fruit was seen.

In August, another effort was made in the Venezuelan Island of Margarita in the home of a brother who was saved as a student in Merida. His mother was baptized earlier this year. Another student from Merida and a brother from Puerto Cabello assisted. The three then had meetings in Zaraza, a new place in the east where Noel McKeown has also laboured.

Mr. Saword is at present (early October) in ministry meetings in Puerto Cabello. This is his first series following his operation, so he is determined not to give up. What an example of endurance for us all to follow! Mrs. Saword's condition is stationary.

Mr. Fairfield keeps very active also for his age, and is at present in meetings with John Frith at Maracay. Samuel Ussher and James Walmsley returned to Venezuela a week ago, and are immediately getting into activity.

During October, Gelson Villegas and Neal Thomson both expect to spend three weeks in Colombia visiting a number of assemblies there. November commences with a Bible Study conference in Caracas, which the majority of the missionaries and Venezuelan commended workers attend. The subject this year is *The Church – Doctrine and Practices*.

CONFERENCES

Long Beach, CA - Annual conference to be held in the Gospel Hall, 3516 Linden Avenue on January 11 and 12 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00 on II Peter 1. Breaking of Bread at 10:00. Corr. John P. Bell, M.D., 580 South Reynolds Place, Anaheim, CA 92806. (714) 533-1247. Gospel Hall (213) 424-6747.

Seattle, WA - West Woodland Gospel Hall - Annual conference to be held in the Gospel Hall, 516 N.W. 56th Street on January 25 and 26 with Prayer Meeting on Friday at 7:30. Bible Readings on Partakers of the divine nature – God's provision for the believer unto life and godliness, II Peter 1:1-11. Breaking of Bread at 10:00. Christian hospitality will be extended to those coming from a distance. Corr. David C. Hale, 16813 19th S.W., Seattle, WA 98166. (206) 243-0557. Gospel Hall (206) 783-1368.

Tampa, FL - Marjory Avenue Gospel Hall - Annual conference to be held in the Gospel Hall, 12704 Marjory Avenue on February 8 and 9 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. Ministry is welcomed from brethren who teach and walk according to scriptural principles. Corr. Oronzo Dalfino, 118 East 143rd Avenue, Tampa, FL 33612. (813) 961-6082. Gospel Hall (813) 932-9530.

Homecalls

Carryduff, Northern Ireland - Our beloved sister, **Mrs. Elizabeth J. Rea**, age 74, and widow of Thomas Rea, who was a missionary in Central Africa for sixty years, went to be with Christ on August 2. She was saved in early life and in fellowship in the Gransha Assembly for twelve years and a part of the assembly at Ballymagarrick for almost forty years. She was recognized by saints and sinners alike as an outstanding Christian lady who bore a blameless testimony. A large company from many parts gathered for the funeral services.

West Union, IA - On September 27, our esteemed brother, **Lester N. Crain**, age 74, and his wife, **Lila**, age 70, met with a tragic death on their way to a gospel meeting in the nearby town of Hawkeye, when they had a head-on collision with a pick-up truck which crossed the center line. Lester was killed instantly and his wife died en route to the hospital. He and his first wife, **Leta**, were saved on January 18, 1946 in gospel meetings held in Brainard by the late brethren **Louis Brandt** and **William Marke**. **Leta** went to be with the Lord on October 23, 1963. **Lila** was saved in late 1944 in gospel meetings conducted by the late brethren **Samuel Hamilton** and **Louis Brandt** in Clermont. Her husband, **John**, passed away on July 7, 1967. **Lester** and **Lila** were united in marriage on July 17, 1969, both being part of the fellowship of the West Union Assembly from the time of its beginning on May 2, 1947. They were highly esteemed and continued steadfastly and were given to hospitality. He served as correspondent for the assembly. Truly they will be greatly missed. The large funeral was held in the Community Building at Clermont, where they lived.

Vancouver, B.C. - Fairview Gospel Hall - Our beloved sister, **Miss Persis Stewart**, went to be with the Lord on September 28, after a short illness. She was born in Winnipeg, Manitoba and saved at the age of 14 on January 20, 1931, at which time she became associated with the West End Assembly in Winnipeg. In 1938, she with her family moved to Vancouver, where she came into the fellowship of the Fairview Assembly continuing there until her homecall. She is survived by a sister, **Mrs. Gladys Waitt**, also, a brother, **Kenneth**, who is not saved.

Unionville, Ont. - Our beloved sister, **Miss Ida Croker**, age 92, went to be with Christ from Bethany Lodge on October 3. At the age of 19, she was saved through the testimony of her sister, and soon thereafter was baptized and received into assembly fellowship, which she enjoyed for over seventy years. Being a diligent reader of the Scriptures, she became a real help, especially to younger sisters of the assembly. She had a keen interest in missionary work, and wrote many letters of encouragement to those serving the Lord in distant lands. The great respect in which she was held was witnessed by the number of assemblies represented at her funeral.

San Diego, CA - Our esteemed brother, **Harry B. Crower**, age 77, went to be with Christ on October 4. He was born in Calgary, Alberta on November 16, 1907. As a young man, he moved to Phoenix, Arizona. Here, through the testimony of the late brother **Joseph Ismay**, he was reached and saved. In 1952, he and his wife moved to San Diego, where for many years much of his time was spent doing maintenance work on the Gospel Hall. He was faithful in attending all of the assembly meetings and gave out a hymn at the prayer meeting several hours before his being called Home. He leaves his wife, **Elizabeth**, and five children.

Taylor, Sask. - Our beloved brother, **Harold Wright**, was called into the presence of the Lord on October 8. He was born in England and came to Canada when but in his teens. His brother, Stanley, was saved first and went to see Harold who was working on a farm a few miles away with the glad news that he had gotten saved. Harold was given some tracts, including "God's Way of Salvation," which he read and, after considering John 3:16, was led to the Savior. He was baptized and received into the Taylorside Assembly in 1916, where he continued until his homecall. For many years, he served as an elder in the assembly, where he also gave valuable help as a teacher. He was blessed with a fine, clear voice which enabled him to start the hymns with great acceptability and appreciation. His wife, son and daughter and some of the grandchildren are in assembly fellowship. There are other grandchildren and great-grandchildren that should have a place in our prayers. The large funeral was held in the Taylorside Gospel Hall.

Methuen, MA - Our dear sister, **Mrs. Francesca Viglione**, age 90, was called into His presence on October 12. In the summer of 1934, when brother Rocco Cappiello did pioneer work among the Italian people in that town, she was one of the first to be saved. Afterward, her home was open for cottage meetings when others were reached and saved. She was part of the Methuen Assembly that was planted in 1937. Five children survive, the youngest son still unsaved. Also, nineteen grandchildren, thirty-two great-grandchildren, and six great-great-grandchildren, some of whom are without that blessed hope.

Hardwick, VT - Our aged brother, **Valentine Corliss**, was called Home on October 14, at the age of 94. He was saved on September 7, 1942 in Woodbury during a series of gospel meetings held by brother W. Fisher Hunter. He was gathered out with the Christians when they first sat down to break bread in July of 1947. His life has been marked by faithfulness and consistency since that time. On June 25, just nine days after being at the Lord's Table, he suffered a massive stroke which left him paralyzed. He is survived by his wife, Letha, and one sister, Mrs. Flossie Parker, who are in fellowship in the Hardwick Assembly.

Manchester, IA - Our dear brother, **Doran Smith**, was very suddenly called Home to be with the Lord on October 20. He was born on March 24, 1915, and was saved in the summer of 1931. He has been in fellowship with the assembly here for a number of years and will be missed. At the very large funeral service, a very fitting word from Job 19:25-27 was spoken, a portion our brother had especially noted in his Bible. He is survived by his wife, two daughters, two sons, nine grandchildren, one great-grandchild as well as his mother who resides at the Linn Manor Care Center in Marion.

London, Ont. - **Highbury Avenue Gospel Hall** - Our dear brother, **Stanley McDonald**, age 86, went Home to be with Christ on October 28. He was saved at the age of 41 while attending gospel meetings held during the winter in a rural schoolhouse near Embro. His first wife, Nellie, and son, Kenneth, were saved in the same meetings. He set his mind to the study of Scriptures, redeeming "the years that the locust hath eaten." He was a happy brother who was active in the assembly and keenly interested in the welfare of the saints right up until the time of his homecall. The esteem in which he was held was evidenced by the large number that attended the funeral. His wife, Emmie, is comforted by the prospect of His coming. He also leaves a daughter, who is not saved.